

The godlie garden
of GETHSEMAN

nished with holie frutes of
Meditacion & prayer: vpon
the blessed passion of *Christ*
our Redemer.



CANT.

*¶ Fasciculus Myrrhae electus melle misit
inter vbera mea & circumdedit me.*

A nosegay of myrrh is myrrour to the soule
Betwene myrrour & myrrour there shall be.

BIBLIOTHECA

MONASTERII ST. MICHAELIS ARCH.

ET OMN. S.S. ANGELORUM

APUD BELMONT

PROPE HEREFORDIAM.



very rare, curious
manuscript—

This Book seems as if
it had formerly belonged
to the family of the
Ferrars who lived at
Little Redden, Hertfordshire
in the reign of James I. and
were famous for their
eccentricities, as it has the
Autograph of Joan Ferrars.

care

Robert Henry Morris
Sep. 10. 1847

C. 123. a. 14.

The godly garden
of GETHSEMAN.

nished with holſome fruites of
Meditacion & prayer: vpon
the bleſſed paſſion of Chriſt
our Redemer.



CANT.

¶ Fasciculus Myrrhae selectus melle mischi-
sus inter xbera melle utrumque.

A nosegay of myth is not a bouquet to be
Betwene my feet and the ground I will be.



¶ To the Reader.

When chaunce happeninge
vpon this lytell trea-
tyse wzitten in the Ita-
lian by a deuoute per-
son, as it appereth, and one
specially professed by rules of
chzistian life, to the gloriouse
name of Iesu; for my small
vnderstandinge in that tonge
and further exercise therein, I
p^resent it an English habite of
such course weading as skil ser-
ued me. And finding therein such
sweetnes as is alwaies proper
to so good matter, I thought
good to bestowe my simple tra-
uel though wth more charges in
p^resenting onely the same to a
special good friend or two: as

To the Reader.

winter flowre to were in their
bosome , or red Rose now at
Christmas, by my tenure or ser
uice due : which they might at
their pleasure ioyne with other
posies of their accustomed de
uotions . If thou good Reader
chaunce vpon any one booke tho
rough the liberality of the prin
ter, or otherwise by more nomi
bre printed than I purposed, I
haue therefore to desire thee to
accept it wth good wil, as I know
they do, to whom of purpose I
boiwd my trauels , and also y^e
thou wilt excuse & bear with al
y^e faultes comitted by the prin
ter or mee for this time, which
are not so greate to frustrate
thee

To the Reader.

thē oꝝ me of the frute of thy
exercise oꝝ expectation herein,
which is encrease of pietie and
denocion. Of which thou maist
assure thy self to reape as much
fruite to thy comforte as is pos-
sible of so litle a treatise.

I haue called it by the name of
the garden of Gethsemani, allu-
ding in my fansie to the garden
where Christ prayed and shed
both water and bloud foꝝ man-
kinde : which name foꝝ neede
may put the somtyme in minde
oftner to resozte to this garden
of exercise, & to haue Christes
woꝝdes to his disciples there
alwayes sounding in thy eares
& slumbꝝing minde: Can ye not

To the Reader.

watch with me a litle whyle? &c.
Also our heauēly Salamon & sa-
uiour chzist, inuiteth his spouse
the church in these wordes.

Come into my garden my sister
and wife: and see our mother
founde no flower or fruite in
this paradise of god more to hir
lyking, than this tree of life, the
blessed crosse of Chzist, as may
wel appere by hir own wordes.

A nosegay of myrrhe is my true
loue to me, and within my brest
his habitacion shalbe: meaning
by the myrrhe, which for the
bitternesse therof was geuen
Chzist to dzyne in his extreme
thirst, and which for the sweet
smell againe, serued amongst
other

To the Reader

other thinges to annoynt his
body in the sepulchre : that she
reioyced in nothing moze, than
to gether hir selfe a poesie of
the bitter paines and sorowes
that Chzist suffered for hir and
hir faithfull childzen. Than
accozdinge to hir example as
childzē rightly nurtered in hir
lappe, let vs not thinke tedi-
cuse to followe hir course and
steppes, and saye with hir. In
the sweete sent of thy oynte-
ments (Gracious Lorde) I doe
runne after thee . And let vs
hold alwayes in our bzeast, and
kepe in memozy by continuall
meditacion all the greuous tor-
mēts & trobles which our saui-
our

To the Reader.

our suffered for the redemptiō
of y^e world: that therby we may
learne and knowe the length
and the bzeadthe, the heighte
and depth of that most health-
full tree and crosse of Chziste,
which of his great mercy I be-
seech him graunt both thee and
me good Reader.





Of the fruit of such
deuoute meditation : and of
the maner and order of
this little trea-
tise.



Amongst all exercises
of deuotion that a
Christian man can
haue, one of y^e moſte
fruitfull and moſte
acceptable to god is, to be offer-
e deuoutely occupied, in calling
to remembrance e well to con-
fite.

THE FRVITE

sider in mynde (which other-
 wise we terme to meditate)
 the passion of Christ our redee-
 mer. The which al the doctours
 that wyte thereof affirme, and
 also reason and experience do
 playnely declare the same. For
 by such holy meditacion þe soule
 is inflamed in þe loue of Christ,
 considering how tenderly he lo-
 ued it, how much he suffered to
 saue & beautifie it : and moze-
 ouer it feareth and is ashamed
 of his sinfulnessse, knowing and
 seeing how greuously it was
 punished in the sonne of God,
 For as the prophet Esay saith,
 he was smitten of the Father for
 the

OF MEDITATION.

The finnes of his people . **¶** **¶**
the soule therby receueth in hir
selfe and increaseth newe and
fresh desires to amend y lyfe :
seeing the lyuelie and meruay
lous examples, which particu
larly doe shine in the holy passi
on of Chzist. And lyke wise it is
thereby styred and pricked for
warde , to giue thanckes and
prayse for his infinit goodnesse
and mercy, that it hath pleased
him with so tender loue to be
made a sacrifice, and to suffer so
bitter death, that he might giue
vs miserable & vnworthy wret
ches, lyfe and saluation.

And thus finally the soule may

A. iij. seeme

THE FRVITE

seeme in some parte to pay the
great debt, it is bounde in, feeling
in it selfe the great benefite it
hath receaued: whan it callith
to remembrance and bethinketh
particularly the manyfolde
sorrowes, iniuries and tormētts
which the saviour of the world
suffered in his death & passion:
& dooth knowe that this seruice
is moſte acceptable to him, and
also is sorry for them who doe
not the lyke, but forget the
great kyndenes of theyr redee-
mer.

So than, for this and manye
other frutes gathered of this
blessed meditation, certayne
Doctours

OF MEDITATION.

Doctours affirme y^e those gaine moze, which euery day doe meditate with deuotion, some little part of the passion of Ch�ist: than if they should exercise many p̄aiers, fastings, disciplines and chastenings of the body otherwise.

And therefore albeit manye haue copiously at large wrytten hereof: yet notwithstandinge, for the better commoditie & helpe of them that haue not such bookes, & specially for such our Ch�istian b̄others & sisters sakes, y^e haue a desire to exercise them selues in the meditation of y^e passiō of our lord.

A.iiii. me

THE FRVITE

We are moued to fynde out
 some meanes, how they may
 with moze facilitie and taste,
 godly occupie themselves ther-
 in. Which I doubt not, my good
 brother but thou shalt well
 pꝛoue: if thou be willing with
 attention diligently to marke,
 what shall in this lyttel trea-
 tise be layde befoze thee, wher-
 in thou shalt fynde great sweet-
 nesse in applying thy selfe to so
 heauenly an exercise, bothe ne-
 cessary and highly commended.
 For here thou shalt see in fy-
 gures set fowth, the Images of
 those mysteries thou hast to cal-
 le to thy remembrance & mynde:
in

OF MEDITATION

in beholding wherof thou maist
be holpen to be moze setled &
stayed in memozy and mynde
of that imagination which is so
impzinted within thee. Herein
also are declared the poyntes to
discourse on, and so to pzoceede
with moze deuotion in thy me-
ditacion. And if thou know not
how of thy selfe to make these
or the lyke talkes and speaches
with God, than I say, this may
teach thee the order and maner
how. Bicause herein is shewed
thee, how to giue thanckes to
thy redeemer, for that which
thou shalt meditate or call to
mynde he hath suffred for thee:

A. v. and

THE FRVITE

and also what thou oughtest to pray for, conformable to that poynt and parte of the passion thou hast to meditate vpon.

¶ Which doing, (by gods grace) with as great deuotion as thou canst, thou maist than wel hope thou shalt not at any tyme be occupied therein without fruit: the which shalbe so much the more, as thou shalt more earnestly perseuer in so godly an exercise.

¶ Diuerse profitable wayes how to meditate vpon the blessid passion of Christ our redemer.

OF MEDITATION

It is declared in the booke of the Prophet Daniell, that there was shewed in a vision to Nabuchodonosor a tree planted in the myddel of the earth, which tree was very hie, garnished with goodly leanes and abundance of fruit.

By this tree is figured Christe crucified in the myddest of the earth, vnder y^e shadow of which tree, who so euer is willinge to rest himselfe and recozd within his minde the most holy passion he shall fynde fruit both swete and copious, and that so much y^e more, as his vnderstanding shall serue

THE FRVITE

serue him, in moze diuers sorte
to meditate on the same. And
therfoze ye must note that ther
be diuers wayes to meditate
vpon the holy passion, and out
of eche of them there may be
gathered new varieties of fru
ites: soz that you shal finde one
fruite and taste whan you doo
in your meditation sozrow and
compassion within your selfe
the greate tozments and iniu
ries which Christ suffred: and
an other kynde of fruite whan
thou shalt meditate thereon in
mynde to follow the great ver
tue that is taught thee therein,
and so in diuerse other sortes,
as

OF MEDITATION

as your meditacion may runne
foz diuers other endes & purpo-
ses. And although the deuotion
of euery man may deuise diffe-
rent wayes of exercise in this
meditacion : yet neuerthelesse
I thought good in this litle trea-
tise to set fozth certaine sorts,
which I hope shall not a little
further & helpe such as be wil-
ling to serue their turne there-
with.

The firste manner oz sorte
which is generall, and here set
fozth befoze the rest, we entēd
to speake of, may be called hi-
storical oz literall : which con-
sisteth in knowing wel the let-
ter

THE FRVITE

ter and hystory of that misterie,
whiche thou purposest to haue in
mynde and contemplacion: the
whiche thou must as freshly re-
member and consider of, as it
were presently set before thy
eyes.

The second maner of this me-
ditacion, is by way of compassi-
on: that is to saye, for that in-
tent, that thou wouldest haue
compassion, and as it were la-
ment and be soze for the grie-
uous toymentes, reproches and
sorowes which thou conceauest
in thy mynde that Christ hath
suffred for thee: consideringe
well the quantitie and qualitie
ther,

OF MEDITATION

thereof, with other circumstances which doe encrease the sorrowes and passion, and therfore the moze styre thy hart to pittie and compassion.

The thyzde manner is to meditate by waye of compunction or contricion, which is to that ende that thou maist be pricked with remoyse of conscience and sorrow for thy sinnes, which are with such rigour and crueltie punished in thy redeemer: for that he was offered by as a raüsome and price for them, so to make satisfaction before the iustice of his eternall Father.

And

THE FRVITE

And this shal cause thee to hate them the more , & to keepe thy selfe more warely hereafter from committinge the lyke offences againe: whan thou shalt consider how much they offended God that he would punish the same with so great seueritie.

The fourth manner & sort of meditation is, by way of imitation or followinge, that is, to the ende to follow the merue- lous vertue and rare examples that Chzist our redeemer shew- eth and setteth forth in his passion , as well in the wordes which he spake, as in y^e works which

OF MEDITATION.

Which he did, and in the manner of his suffering. All which to consider is a certaine lyuely example and paterne of perfection, for thee to vse as a glasse, to behold what vertue wanteth in thee, & so to vse thy selfe that thou mayest obtayne it.

The fifth manner and sort of meditation is by way of thācks geuing: that is in rendring of thanckes and prayses to God, for his bounteful goodnesse, calling to remembrance the innumerable giftes & great benefits which are giuen thee by means of this holy passion: the which are so great that no vnderstan-

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ding

THE FRVITE

ding of man is able to comprise them. Yet notwithstanding those which by thys discourse thou arte able to vnderstande, may suffice to stirre thee to giue thanks and praise to thy Lord God, which hath done so much for thee.

The first maner is by way of admiration: for hauyng well considered in thy mynde y vn-
speakeable charitie and loue of Christ, in that he hath offered him selfe to suffer so bitter and shamefull death: and likewise the infinite wisdomme and iustyce of God, declared in the bitter passiō of hys dear sonne:

Thou.

OF MEDITATION.

Thou shalt become as a man
ranyshed out of hym selfe, be-
ing amazed of so high and won-
derfull things.

The seuenth maner is by
way of ioye and hope : For if
thou consider that all whiche
Christ hath suffered, and that
death which he hath sustayned,
was onelie for thy remedys
and becoue : And that by such
meanes he woulde make sa-
tisfaction for thy sinnes, and
leau to thee the treasures
of his redemption & mercies, if
thou be willing to help thy self
therewith ; calling I say, these

W, is.

and

THE FRVITE

and the lyke thinges to thy re-
membzaunce , they may cause
thee to reioyce and be glad , in
hope that by this healpe thou
mayst agayne recouer that in-
finit treasure which thou had-
dest lost, and he by this meanes
hath purchased for thee.

The eight and last manner
of meditation vpon this blessed
passion is, by way of loue. For
bicause y principal fruit which
thou mayest see me to gather of
that thou hast meditate vpon, is
a certain excëding tender loue
of our Lord him selfe, which so
boughtsased to suffer and dye for
thee.

And

OF MEDITATION.

And now that thou mayst in all these manners and wayes of meditation know & better how to pꝛocēde: these instructions & declarations followinge may serue thy turne.

Declaracions of the sayde sortes and manners of meditations vpon the blessed passion, and first as concerning the first kynde, called historickall or litterall.

The first manner how to be occupied in meditation vpon the moste blessed passion of our redēmer: we haue sayd it may be termed historickal or litteral: bicause in it we pꝛesuppose
B.iii. chiefly

THE FRVITE

chiefely that þe hystoꝝy of things
which happened and came to
passe, are therein contayned.
Upon the which foundation all
the other sortes of meditation
are grounded, whith wee haue
before specified. And therefore
it is necessarie that this kinde
and sorte goe before the other :
besides that, this remembraunce
what things Christ suffered, is
of it selfe laudable inough, and
commended in the holic scryp-
ture : as it appeareth in that
which the Prophet Ieremie in
person of our Lorde sayde.
Remember thou my pouertie,
my woꝝnehowde and galle.

And

OF MEDITATION.

And in-an other place, our Lord
him selfe doth likewise lament
vs that wæ haue quite forgot-
ten him, and that whiche hee
hath done and suffered for vs.
That we may therefore, the
better exercyse our selfe in this
kinde of meditation, it behoueth
often to read the historie of the
passion as the foure Euanges-
listes doe set forth the same,
and is to be founde in certaine
godly booke, or els to bee lear-
ned at sermons, or by other spi-
rituall talke: so that thou must
trauel to haue þ same wel fixed
& rooted in thy memorie, imagi-
ning & thinking alwaies vpon it,

W. iij.

che w

THE FRVITE

chewing it in thy mynde : vn-
till thou fynde thy selfe so rea-
dy & prompt in it , that if thou
were apposed in any part of the
hystorie of y^e passion, thou migh-
test be able to answer to it and
declare it perfectly.

And to this it shall help thee of-
ten to exercise thy selfe in medi-
tacion of Chrystes passion. Also
to this manner it dooth apper-
teyne to cal to thy rememb^rance
acco^rdinge to that which thou
hast reade or learned by booke
or p^reaching , that whatsoeuer
thou seest in thy contemplacion
thy saviour to haue suffred :
they were besoze figured and
soze

OF MEDITATION

foresholwen by many holy prophets. And so thou shalt know and well perceauē that þe truth of that thou goest about to meditate, dooth aunswere to þe olde figures and auncient prophecies: the which shall minister great cause of consolacion, and moze confirme thee in faith and also shall chase and dzyue away all other fancies which distract the mynde, and make the same moze attentive and bent to the matter in meditation.

And so this shalbe as a beginninge to passe further to the other considerations.

THE FRVITE

A declaration of the seconde maner
of meditation, vvhich is by vway of
compassion.

The second maner of medita-
cion vpon the blessed passion,
which is by way of compassion
is moze acceptable to our Lord:
and that is to endeavour to tra-
uayle in sorrow and grief with
him. And it is also no lesse pro-
fitable for vs, for that, as Saint
Paule sayth: if we will suffer
with Christ, we shal also raig-
n together with Christ. In thys
kinde, the matter of meditatio
is so plentiful and copious, that
it shuld be long to wryte or me-
ditate y^e same at large: & there-
fore

OF MEDITATION

foze it shall suffice to consider therein two pointes, to y^e which the other may be reduced that are bled fo^r that purpose to bee considered of.

The first is to consider the person that suffereth.

The seconde to consider the thing which he suffereth, the which two pointes well considered of, may suffice to moue a mynde harde harte to compassion. Fo^r what harte will not molifie o^r melt to consider, first the qualities which doe concurre in the person y^e would suffer being very God & man: And touching his dyuine nature, no man is able

THE FRVITE

able to declare oꝛ comprehend
neither his generacion noꝛ his
dignitie , noꝛ his maiestie, noꝛ
his highnesse, noꝛ his eternitie,
noꝛ yet the fulnesse of his per-
fections. And touchinge his hu-
manitie , he is moſte noble of
blood royall, the ſonne of y^e moſt
cleare Virgin mother , foꝛmed
by the operaciō of y^e holy ghoſt,
the moſte beautifull body that
euer was ſeene amongſt men,
the moſte gracious, ſwēte, be-
ninge, humble, meeke, louing,
with all other excellēcies moꝛe
than can be thought.

And touching the ſoule, in him
is the fulnesse of grace, of cha-
ritie,

OF MEDITATION

ritie, of holynesse, of all other noble vertues, and heauenly gyfts, in moze high Degrée than euer was communicate to any creature. And this such and so mightie a Lorde dyd suffer, being most innocent without any fault or sinne, moze greuous paynes and terrible tozments than mans tongue or Angells can expzeffe.

Now let this be the seconde poynte : that is to saye, the thinges which he hath suffered : And therof thou hast to remember in thy meditation, how he suffered in his bodye from the crowne of his head to the sole
of

THE FRVITE

of his foote, from top to toe, yea,
and in all hys senses and feel-
lings, & so running in througħ
discourse of them, thou shalte
finde that there remayned in
him no one parte noꝝ sence, oꝝ
feeling, in the which, he did not
suffer so many soꝝts of toꝝmets
as can not be thought: yea and
that in fleshe most tender, dely-
cate, and quicke to fsele foꝝ the
perfection of hys complexion.

Consider herewithall, that he
dyed in the floure of hys age,
whan to liue was most swete,
and death the cause of moꝝe soꝝ-
row.

Remember also y^e blasphemies
they

OF MEDITATION

they gaue him, the iniuries, the reproches, the scornings & mockings they deuised against him, sometimes clothing him in one fashion of garment & sometimes in an other, with so many kinds of mockinges: and finallye, in spoyling & stripping him bare, and crucifying hym naked before such a multitude of people, that it can not be declared, and it passeth mans wit to expresse, howe great was the spite and shame they wrought agaynst him.

An infinite heape of sorowes and reproches so greate, that there can not bee founde the
witte

THE FRVITE

Wyt oz vnderſtāding to thinck,
 noz yet tongue fynde words to
 expreſſe and vtter them : yea
 oz how much ſo euer they wer
 able to thincke oz vtter , yet
 ſhould it be the leaſt parte of
 all that he ſuffred.

O h my redeēmer how well
 woꝛthy may thoſe woꝛdes be
 ſpoken of thee by the Prophet
 Jeremy . O all ye that paſſe by
 the way conſider and ſee, if ther
 were euer any ſozrow lyke vnto
 myne. And ſo truly it is, our
 Lorde, that lyke as there was
 neuer loue to be compared to
 thyne : ſo alſo verely ther was
 neuer ſozrowe lyke noz equall
 vnto

OF MEDITATION

vnto thine, neither in quantitie,
 nor in qualitie, nor yet in al-
 ther circumstances that can bee
 imagined. How than good bro-
 ther can thy hart holde out and
 not with pitie relent and melt,
 and with compassion be moued,
 whan thou shalt consider these
 and many other thinges which
 thou mayest call to thy remem-
 braunce, and which doe aggra-
 uate and make more lamenta-
 ble the byternesse, & sorowes,
 the torments and greate un-
 ryes done to thy Saviour? And
 this is that he suffered in his
 body and to our sight outward-
 ly, which in deede was the best

C. j. part.

THE FRVITE

part: bycause much moze grieuous and percing were the inward sorowes, paynes and afflictions of his moste blessed soule. As that his sorowe vnto death dyd witnesse which hee sayd he felte, and also that agony which he suffred in his prayer, hauing diuerse and infynite objects of paines before his glorious sight: which so troubled and tormented him, that it caused him to sweate that bloody sweate, tryckling downe from his face and body to y^e ground. The causes of that so greate heauinesse and affliction of his blessed soule, may in our meditation

OF MEDITATION.

tation be gathered to be these.
 First the cōsideratton he had of
 the sinnes of all people from the
 beginning of the world in tyme
 past, time p̄sēt, & time to com:
 the number, & malice, & wicked
 nes, & abhominaciō he both saw
 & euidentli knew & plainly vnder
 stood, how gret iniuri & disgrace
 they cōmitted therbi against his
 eternal father, whō he aboue al
 things loued, & desired to honor
 & which did græue and torment
 him, moze thā al those outward
 tormēts. Secondly he sorowed
 for & vnkindnes & vnthākfulnes
 of mē & chesly chzistiāns for whō
 he gaue his life & offred hīself to

THE FRVITE

so great and bytter paynes: and
yet he saue they would not en-
deuour nor beginne to knowe,
nor esteeme or care to helpe the
selfe, with so great and inesti-
mable benefite: and so thzough
their owne fault he shulde not
gaine by his greuous passion
and death that fruite, for the
which he traueled so soze, and
which hee might haue had, if
they themselues wold haue dis-
posed their good wills thereto,
which did moze greue him than
death it self. And that he plaine-
ly showeth where he lamēteth
by the mouth of the Propheete
Ezay saying, in vayne haue I
traueled

OF MEDITATION.

traucted and wyth out cause
and fruit haue I consumed my
strength.

Thirdeley he sorowd much the
dampnation of Iudas, and of so
great a multitude of people o-
therwyse, whome hee knewe
shoulde be dampned for despi-
sing of that most hollesome me-
dicine he shulde leaue for them
in his precious blode: and that
by howe much the more wyth
infinit charitie he desired their
health and saluation, so much
the more it greued him to see
theyr perdition, and also con-
sidering the inestimable ryches
they lost, and the horrible to-
ments

C.ii.

ments

THE FRVITE

mentes where in they shoulde
for euer be punyshed.

This was a cause of more bite-
ter sozowe to him, than the byt-
ter cupe of his holy passion.

Fourthly the representation of
that swoorde of sorowes which
he knewe shulde passe thzough
the virgin hart of his most dere
mother, was lykewyse a cause
of great grief and sadnesse. For
he knewe she wold accompanie
him in y^e middell of his tozmetes
and the sight of hir did encrease
the same thzough y^e tender com-
passion he had of hir.

And likewyse he did sorow and
m^y the solitarines, cares, and
trauels

OF MEDITATION.

trauels his disciples shulde be left in, and all his frendes both present and all other his elect y shulde come vnto y ende of the woꝛlde: of whose percecutions, tormēts & tribulaciōs, he did no lesse greue at & fēle: thā y head doth fēle payne & grieve, whan ani of his members doth suffer. See than how diuerse soꝛtes of soꝛowes bysides many other, a man may call to remembꝛance and meditate, y perced & ranne thꝛough his most sacred soule : and those he felte, euery payne by it selfe, the one not lettynge the gꝛiefe of the other, and that wythout all consolacyon

THE FRVITE

o2 comfort, without ease o2 rest
 and being forsaken of al parts,
 as hee declared vpon the crosse
 when he sayd : O God my God
 why haste thou forsaken me ?
 And as it is sayd of him in an o-
 ther place : That he was made
 as a man without helpe. For so
 it pleased hys entier loue the
 more to suffer for vs, and so to
 make the greater satisfactiō to
 the iustice of God,
 O loue without measure : O
 infinite clemencie and pitie
 most euidently declared, in that
 thou wouldest shewe thy selfe
 cruell to thy selfe, to be pitifull
 towarde vs ; And that thou
 more

OF MEDITATION

more esteemedst our health, thā
thy owne comfozte and lyfe.
Seing that being depzyued of
all comfozte and helpe, thou
wast drowned in a botomlesse
pytte of so great griefes and so-
rowes, and wast content to be
swallowed vp as an other Jo-
nas in the belly of the whale of
death. What man thā cā finde
in his hart to be so voyde of all
pietie, that thinking vpon these
thinges, will not be mollified
and moued to compassion? Se-
ing he wolde be sozr (I trowe)
for the greatestt enemye he had:
If he shoulde see him in lyke
tozmet of body and soule with

C. v.

out

THE FRVITE

but all ease and comfort?
Nowe than my dere brother, how
in these poyntes hitherto is de-
clared what was the parson y
suffred, and what he suffered as
well in body as in soule: wher-
in thou shalt finde sufficiēt mat-
ter to styre thee to compassion,
which is the end we purposed
in this part. For if thou medi-
tate and consider in thy mynde
after this sorte, this holy misse-
ry: it cannot be, but if thou re-
member well the aforesayed
things with good attention and
deuotion: it shall moue & breake
thy hart were it neuer so hard,
seing that the very stones in y
strate

OF MEDITATION.

street brake and shyuered in pēces, in y^e death of the very same thy Sauour.

A declaration of the thirde manner of meditation, by way of contrition and compunction.

The third maner we purposed to teach thee howe to meditate on the blessed passion, is by the waye of contrition and compunction: The ende wherof is, to haue an inwarde sorrowe and repentaunce of thy sinnes commytted agaynst the maiestie of G D D, and to finde out the fruite of this, whych is not a lyttell, it beehoueth a man to grounde hymselfe vpon thys verytie, that all
which

THE FRVITE

which Chzist our redemer hath
suffred, was for the finnes of
the wo:ld. Inſomuch that if
man had not ſinned, Chzſte
had not ſuffered nor dyed, for
ſo the diuine ſcripture affir-
meth: That for the finnes of
the people he was ſtroken of
his eternall father and that he
layd vpon hys ſhoulders the
finnes of vs al, and that he was
ſcourged and wounded for our
iniquitie, and beaten and buf-
feted for our deſeruinge. And
this veritie is confirmed by
manye other authorities, as
well of the olde as the newe
teſtament. Now than this ſo
being

OF MEDITATION

Being, when thou shalt be disposed to make discourse and occupie thy mynde in meditation of the death and passion of thy redemer: Thou hast to thinke verely, that thou wast y^e cause of all those sorowes, tozments, and intayres, which thou seest him to haue suffered.

For notwithstanding he suffered and dyed for all, yet neuer thelesse he dyed as wel for thee alone, as he dyed for all. So y^e thou mayest truely saye wyth Saint Paule, that he was ofred for thee, that he was scourged for thee, that he was nayed on the crosse for thee, and
dyed

THE ERVITE

dyed for thee. And likewise that
 thy sinnes kyled hym, thy pride
 crowned him with thorne, thy
 dishonesties & filthy lyfe scour-
 ged him, thy drunkenness and
 glotony gaue him the cysel and
 galyle, thy disorderly doinges
 and sinnes were the causes of
 his greuous sorowes, and that
 thy sins were those many dog-
 ges & great bules, of whom he
 sayd he was cruironed or com-
 passed round about : and so whā
 thou shalt behold him in y pite-
 ful image wher Pilat sheweth
 hym to the Jewes whan hee
 sayed : Beholde the manne :
 Than also remember that
 our

OF MEDITATION.

Our Lorde sayth the very same
wordes vnto thee : Beholde I
mañ þe reward I haue receiued for
thee, Behold how I am handled
for thee, behold how I suffer the
scourg of thi desertings. Behold
what thy vnthankfulness hath
caused me to haue, behold þe de-
formed pictur and image which
thy sinnes haue gyuen me, in
recōpse of mi god wil to make
thee partaker of my beantie .

Of this consideration we shall
sone concaue in our mynde,
what an horrible thinge sin is,
which in such sort hath handled
the sonne of god, & how abhomi-
nable þe filth thereof is, which
bath

THE FRVITE

hath outwardly so berayed, darkened, stayned and soyled him, which is the very myrror and glasse without spot, the brightnesse of lyfe eternall. This wel considzed and called to thy remembraunce, shall strike into thy harte great hatred and repentance of thy sinnes, which were the cause of so sore paynes and punishmentes of thy redeemer which neuer committed sinne, neyther any guyle was euer found in his mouth. And so much the moze, thou oughtest to sorowe and lament thy sins, by how much the oftener thou hast fallen into them. For eue

OF MEDITATION.

ry tyme thou hast sinned as the
Apostell sayeth, so often thou
hast gone about to crucifie and
dispyse the sonne of God. And
if they for theyr part shulde re-
pente themselves and bee grie-
uously sorry, which once one-
ly offended hym mortallie and
crucified him : how much more
oughtest thou to repent and be
sorry, which hast crucified him
so many tymes ?

This consideraciō and remem-
braunce, may stricke into thee
some tymes such sorowe and
scare of thy selfe : that it shall
prouoke thee to say these or the
lyke wordes. Ah my God and

D. . . gratio . s

THE FRVITE

gracious lord, where was my
iudgement & wit, whan I was
so bold to comit such sin; agaiſt
thy diuine maieſtie? Where
was my vnderſtanding y coulde
not remember, how that euery
tyme I ſinned: I went about to
cruciſie thee agayne: howe is it
poſſible, that I ſhoulde imploie
my handes to offend thee: thou
hauing thy handes nayled on y
croſſe to ſaue me? How coulde
I open my mouth to blaſpheme
thee: Thou hauing opened thy
mouth ſo often to praye for me:
Howe is my harte become ſo
harde and ſtubburne to loue
thee, and obey thee: ſeing thyne
harte

OF MEDITATION

hart with a speare euē thzough
 perced, to sholwe the great loue
 thou barest me? Thou shalt not
 onely learne by this considera-
 tiō, how to hate and be sozry for
 thy sinnes passed, but also it
 shall moue thee with moze ear-
 nest purpose euer after to flye
 such sinnes, fearing agayne to
 runne vnto y horrible abhomy-
 nation to goe about to crucifie
 Christ again, & likewise cause
 thee to be affrayd of y great pu-
 nishment which y shouldest de-
 serue, if w new sins y go about
 to defile thy self againe. If the
 son of a Prince wold be afrayed
 whan for the fault that he him-

D.g.

self

THE FRVITE

selfe committeth, hee doeth see
 his page or slaue beaten: howe
 much moze ought the slaue to
 feare, whan he seeth the sonne
 of the pꝛince beaten, for þy fault
 which he the slaue himselfe co-
 mitteth? Feare thou than and
 trouble miserable wretch, seeing
 for thy faulte the sonne of God
 thy Kinge and Lorde is beaten
 and so cruelly handled: and cal
 to thy remembraunce þy words
 he spake to the women þy wept
 whan they sawe him beare the
 crosse: If they doe thys in the
 greene tree, what shalbe done in
 the dꝛye woode?

What is to saye: If in Chyrche
 which

OF MEDITATION.

Which is the græne tree full of
the leaues of most holy wordes
and fruytes of moste excellent
wozkes, so seuerẽ punishment
is vsed, for that he hath taken
vpon him our sinnes what shal
be done to thee, which are a dry
wythered tree yelding no good
fruites? Neyther of patience,
no; of charitie, no; of any ver-
tue, no; yet is there to be sene
in thee so much as the leaues of
wordes profitable to thy selfe
or any other, and muchlesse any
one flower of lyuelie desire to
amend thy owne lyfe. If thou
than shalt be a tree not onely
barren and fruitlesse, but also

D. iij.

vitious

THE FRVITE

bitious and laden with most euill and wicked fruites : What shall become of thee ? But that which is vsed to be done of the lyke trees, y is to be cut downe and cast into the fyre. And that shalt thou haue worse than any other tree: for that the fyre of cether woode is sone consumed, but thy fyre shalbe euerlasting. See therefore how this meditation of Chzists holy passion shall cause thee to sorowe for thy sin passed, & to feare y sins to come: bicause y woldest not wilingly fal into y iustice of god y which thou seest so rigorously & sharply executed vpon thy sautour in y
be

OF MEDITATION.

he was offered to paye thy ranſo.

The fourth māer of meditatiō which
is by way of imitation or ſolowing.

The fourth maner how to meditate and conſider vpon the bleſſed paſſion, we ſayd it was by the way of imitation: which is of much fruite & highly commended by holy men. For as the chiefe of the Apoſtels ſaint Peter ſayth one cauſe why that Chriſt ſuffered for vs was, to leaue vs an example to ſolowe his ſteppes. And Chriſt himſelf ſaith y he hath giue vs an exāple to do as he hath dō. which ſo being, whā y ſhalt occupy thy ſelf in meditating vpon his paſſion,

D.iiiij. marke

THE FRVITE

marke well the manyfolde and
meruelous vertues whych hee
teacheth therein, as well in y
he suffered, as in the manner of
his suffering: The which thou
must desire to folowe by hys
grace as much as is possible in
thee, staying thy selfe chiefly
vpon the consideration of that
vertue whiche thou knowest
principally to be lacking in thee.
And bicaule it may seme impos-
sible to consider all the vertues
which shyne in his most glory-
ous passion, who was the most
perfect patern of all vertue and
perfection: I will onely set here
befoze thy eyes, those which
thou

OF MEDITATION.

thou oughtest most often to remember and which be most necessary for thy turne.

And first to begine with those two vertues which our Lorde specially commendeth vnto vs, by his owne example, and to be learned of him, saying learn ye of me, bicause I am meeke and humble of harte: consider (I say) howe perfectly he teacheth them in his blessed passion. Humility which is the foundation of all vertues he declareth playnely in humbling himselfe to so shamefull a death, as that of the Crosse: disdayning not y^e the verie thief Barrabas soude

D.v. more

THE FRVITE

more frendeship and fauour to
be delyuered befoze him, and
being conient to be crucified be-
twene two theues.

In many other thinges thou
mayest by discourse call to mind
and cōsider, y lowely humility
which he setteth fourth in y rest
of his life, as well as in his pas-
sion: as y in washing the fete of
Judas and of his other disciples
not long befoze, & in being bozn
in an oxe stall oꝝ stable, wyth
many other exampls of y same
vertue, whercof both the rest of
his lyfe & death are full. For in
his byrth, in his lyuing, & in his
dying, he neuer ceased to leaue

vs

OF MEDITATION

vs all examplers that myght
bee, of so necessary a vertue for
vs.

He shewed also a meruelous
example of meekenesse in hys
holy passion, whan he was led
vnto deth (as the prophet Esay
spake of him) euen as sheepe, &
stode as gentell as a lambe be-
fore them who so cruelly hadled
him, not once openig his mouth
to speake an euill word against
them, whych rayled vpon him,
nor yet to threate them which
tormented him.

In lyke maner hee declared
hys modestie and sobernesse,
in that cleare and lyghtsome
counte.

THE FRVITE

countenaunce of his, standing
befoze the iudges and bys ac-
cusers :and in the maner of his
aunswering to their questious,
and in that peaceable calmnesse
of minde which he alwayes ex-
pressed : Not once being trou-
bled in his cou'tenance or chan-
ging mode, although he were
neuer somuch iniurped, and
wrongefully flaundzed.

He declared also his pee'fect obe-
dience, not onely being obedient
to his eternall Father, in the
commandement of death which
he gaue him, but also declared
the same in euery thinge, euen
towards his wycked enemies
which

OF MEDITATION.

Which crucified him, in dwin-
g whatsoeuer they willed : As
in sufferynge hymselfe to bee
spoyled of his clothes, & agayne
to be clothed, and that as often
as pleased them to commaunde
him . Now going to one iudge,
and now vnto an other as they
wolde haue hym : and finally
whan he was appointed therto,
he bare the Crosse whercon he
shulde be crucified.

What shall we than say of the
softnesse, of the seilence he ob-
serued and kept in all that pity-
full pageant of his passion? He
was not desirous to multiplye
wordes, nor to answer so ma-

THE FRVITE

ny iniuries, and blasphemyes
they spake against him, neyther
to defende himselſe against the
ſaſſe witnes they brought forth
ue to excuse himſelſe, of y they
vniuſtly accuſed him and layed
to his charge : But he ſuffered
patiently all thinges without
aunſwering of any thing, euen
as though he had bene dome.
So that he therin well fulfilled
that which was wzittē of him:
I as a deſſe man did not heare,
and as a dome creature which
openeth not his mouth, I made
no aunſwere . And the Euan-
gilist affirmeth, that euen the
very iudge Pilate himſelſe, did
much

OF MEDITATION

much meruel at his great silce.
But much moze his inuincible
patience may cause vs to mer-
uell, with the which he suffred
and bare, not onely þ innumer-
able scornes, scoffes and mock-
ings with other outrages devi-
sed agaynst hym, but also the
græuous sorowes and paynes,
the most bytter tozmentes they
cou'd inuēt to punish him w all,
which were so many & so cruel,
that they might suffice to bzeke
any harde stone.

Veryfying in this, that which
Ezechyell prophesied of hym:
When hee lykened hys face
to the Dyamond and harde
flynte,

THE ERVITE

flynte, because of the hardnesse
wherwith he bare so many blowes
and buffets, with their fistes
and harde gauntelets : and
all with such an invincible patience,
without makinge resistance
at al, ne yet so much as any
shew of murthering or grudging
And lyke wyse consider howe,
that his most feruent and burninge
charitie was not able to
be quenched or diminished: with
a'l the waters of those his afflictions
and sorowes whych
en'red into him, and perced euē
through the very middest of his
his moste blessed soule : But
rather the more they troubled
his

OF MEDITATION

his torments, the more increased y^e flame of loue, by the which in his most excessive sorowes, he prayed for thē that crucified him, & excused thē before his father who accused & cōdēned him. Furthermore remember that intyre dere mercy of his, that where he saue our great miseries and calamities: he had cōpassion vpon vs, and weeped for our sakes, he prayed for vs, & shed his p^{re}cious blode, thereby to heale & cure our greuous diseases & dangerous wounds. Call also to minde and consider that fortitude and magnanimitie of his, who knowing (as

C. j. noteth

THE FRYITE

noteth the Euangelist Saynt
 (John) all things that should bee
 done vnto him, that is to saye
 the great battayle which was
 prepared against him, and in
 the whych hee shulde die with
 so many greuous tormentes
 and deadly woundes: Yet fea-
 red he nothinge at all to march
 forwarde, to meeete his enemies
 in the face, and offer himselfe
 into their handes, to execute
 what cruelty they wolde vpon
 hym.

Consider also his constant per-
 seuerance, which is a vertue
 that crowneeth and rewardeeth
 all our good woꝝkes: Because
 who

OF MEDITATION.

Whosoever shall perseuer and
continewe in well doinge to
the ende, hee shalbe saued.

Which vertue is in none better
sene than in Christe, who in
such sorte persecuted, continewed
and stoutely went forwarde
wyth that worke of our redemption
hee had begone; that neyther the feare
of paynes, nor strokes, nor
injuries, nor scoorns, nor threatenynge,
nor foule wordes nor fayre
promyses, nor menaces,
nor Dyuels, coulde bee able
to make hym, come downe from
the Crosse, or leaue undone a
ny one iote of y^e was to be done,

67

E.g.

for

IN THE FRUITE TO

For finishing of the worke of our redemption, which his Father had commaunded him.

For yet leaue thou here vnmembred both for thy consolation and example to folowe his blessed Steppes, that contempt of the worlde, and that his extreme pouerty, whereof he getteth vs notable examples both in his blessed passion and death, and also in his lyfe and conuersacion: Which was full of pouertie and contempt of honour and worldly fauour.

But specially it is to be sene in his passion and ende of his life: Because he dyed in that Crayte bed

OF MEDITATION.

hed of the Crosse, hauinge nothing at all to leane his heade vpon, standing spoyled and naked with so great shame and ignominie in that multytude of people beholdinge and gasinge vpon him. And in the thyrst and dzyneffe which he suffred: they gaue him not so much as a cup of water, but only bitter gawle and vinagre.

Ther was not one, that might helpe or comfort him with any ease or relief: but rather those his enemies studied by all deuises and inuentions they could, new kynds of paynes & waies, how to bere him & disgrace him

THE FRVITE TO

O my G O D, what is that
man but, if he will remember
this and marke it well, maye
be ashamed to murmure grudge
and lament himselfe, of any
griefe or aduersity that he doth
suffer.

What pouertie or barenesse in
the worlde may be compared to
thyne? What abstinence,
what ansterity of lyfe, or strait-
nesse of penance was ever so
harde and sharpe, which may
bee compared to that thou dyd-
dest suffer on the Crosse?

What man was ever in the
worlde so despised, so mecked, so
persecuted as thou wast in thy
passion

OF MEDITATION.

passion and death :

Truely **O** Lorde, hee that can well remember and consider thee : May shutt his mouth and shame to lament himselfe at all, eyther of pouertie, hunger, thyrt, nakednesse, vnkynnesse, or of any other lacke or grieve that he suffereth.

Hee maye bee abashed to see howe fayntely and coldely hee traueleth to folowe thee **O** Lorde, beeing sett befoze vs as an example and rule of our lyfe . Thou seest nowe good brother, what order thou muste obserue, beynge after
C.iiij. this

THE FRVITE

this sozte occupied in thy meditation vpon the passion.

Beholde the pure & clere glasse in the which thou mayest looke and learne, to knowe and see, in thy selfe, thy faultes, deformaties, and defects: and than compare them to gether with thy vertues and perfections.

Because thou shalt so vnderstand how great thy pryde is, if thou beholde and haue respect to his lowlynesse, meekenesse and humilylie, how great is thy coldnesse, in comparison to his tender and burning charytie: And the like of other vertues aforesayd and many moze that may be

OF MEDITATION

be considered of, whiche shall
discouer and open vnto thee thy
lackes and imperfections, thy
fowlneſſe and deſormities.
And ſo ſhalt thou be encoura-
ged, with more diligence to be-
ſtyre thee, to worke according
to this examplar and paterne
ſhewed vnto thee, in this moult
of moſt high perfectiō, as it was
ſayd vnto Moyses: Bicauſe in
this imitation and conſozming
of thy lyfe after the example of
Chriſt: Conſiſteth the greateſt
merite thou canſt haue in this
lyfe, and the greateſt rewarde
prepared for thee in the lyfe to
come.

C. v.

A

THE FRYTE

A declaration of the fyueeth manner of meditation : which is in thankes giuing.

The fyueeth manner of meditation vpon the holy passion is by way of thankes giuing, which we are bound often to doe. For if we ought of very duty, because we wolde not fall into the vyce of ingratitude, which so much displeaseth God and no lesse hurteth vs : to call often tymes to our remembrance such other benefites as we haue receaued at Gods hande and to thancke his infinite goodnesse and lyberaltie

for

OF MEDITATION.

for the same :: How much more ought we so to doe for the benefite of our redemption, & which so much more passeth all other benefites, as it hath by our redeemer, with more deere cost and price, and for our greater profite bene purchased.

A great matter it was that he gaue vs a soule and bode with all our members and senses, and much it is to be esteemed, that for our conseruation and benefite, hee hath created the heauens and & earth with so many and diuerse creatures, as we se in it.

But

THE FRVITE

But what shulde it haue profit-
ted vs to be bozne into þ world,
if we had not bene redeemed?
Of what estimation oz valoure
myght our creation haue bene
thought, if our redemption had
lacked?

Foz by the firste wee receaued
but our being: by this seconde
we haue receaued our well be-
ing. The first thing coste our
creator but lyttell, foz that he
created vs and all the worlde
with his onely worde, and in
a shoit tyme: but as foz the se-
conde, who is able to declare,
howe deere and wyth howe
great expence, our redemer pur-
chased

OF MEDITATION

chased and bought it: seing that
with the trauels and sweat of
thre & thyrty yeres, and final-
ly with torments and death vpon
the Crosse, he gaue vs lye
and repaired the worlde whiche
in sixe dayes he had made.

Nowe if it seme to thee, y^e thou
art lyttell bounde to him, for y^e
which cost him littel: yet y^e must
not deny, but y^e thou art much in
his debt, & very greatly bounde
vnto him, for y^e thing he payd so
dearly for. Thou shalt doe than
right, as y^e wise mā giueth thee
counsell, not to forget the grace
and benefites thou hast recea-
ued of such a benefactoure, that
hath

THE FRVITE

hath giuen his lyfe for thee.
 Consider if thou haddest recea-
 ued of any man the lyke bene-
 fite, howe greatly shouldest
 thou haue remayned bounde?
 How highly wouldest thou haue
 praysed him? Howe wouldest
 thou haue endeuoured thy selfe
 to haue serued him?

And therefore thou mayest per-
 swade with thy self how great-
 ly thou art bounde to **G D**
 thy creature and redeemer:
 For if thou myghtest possible
 be bounde to any other man
 whych had deliuered thee from
 a cor: or all d: at: : How much
 more oughtest thou to be bound

OF MEDITATION.

to hym, that hath delyuered
thee from the spirituall death
of the soule :

And if thou wouldest acknow-
ledge thy selfe much beholden
to a man that had suffered a
lyttell for thee: Than remem-
ber howe much more thou o-
west to hym that is both God
and man, who hath suffered
such tormentes for thee, and
not onely tormentes but also
better and shamefull deathe,
thoughe which thy sinnes were
cancelled & rased out of remem-
braunce, the myght of the Dy-
uell was broken to peeces,
praise

THE FRVITE

peace and reconciliation was
 made with God, the gates of
 heauē opened, besides other in-
 numerable gyftes giuen thes.
 And seing thou canst not better
 recompence this so great debt,
 than to knowe, to loue, and be
 thankefull to thy benefactoure:
 why than remember to offer to
 him, the often sacrifice of praise
 and thanks giuing, as the ho-
 ly king and prophet David ex-
 horteth and encourageth thes
 to doe: Styring vp thy soule
 with those wordes, wherewith
 he lyfted vp his owne hart and
 soule vnto God, saying. O my
 soule blesse thy Lorde, and all
 the

OF MEDITATION.

the powers within me prayse
ye his holy name. O my soule
blesse thy Lorde: and forget not
howe great benefites he hath
bestowed vpon thee.

But yet chiefly remember the
greatest of all thy rest: Which is
to haue deliuered thy lyfe from
eternall death, and to crowne
thee with mercy in his glory, if
the fault be not in thy selfe. As
verely it shall not be, whan soe-
uer thou shalt deare thy selfe
thankfull for his gyfts recea-
ued: And that shalt thou doe, in
exercising thy self to giue praise
and thanks to the giuer therof.
And thinke it therefore thy du-
ty,

F. J.

ty,

THE FRVITE

to, as often as in this maner
thou art disposed to meditate
vpon the blessed passion: To
remember and endeavour by all
meanes, earnestly to geue
thankes and prayse for that en-
tyre louing charity of thy sa-
mour, that wolde redeme thee
with his owne blode, and for
that incomparable paciencie of
his, by the whyche hee suffred
all those sorowes, iniuries,
mockes, and scornes, as thou
shalt call to thy mynde, being
after this sorte occupied in thy
meditation.

And albeit that the giuing of
thankes which in thys lyttell
treatise

OF MEDITATION

treatise is set in the end of e-
uery prayer, maye helpe and
serue thee to that effect : Yet
neuerthelesse it shall further
thee much, that in thy discourse
of meditation, thou deuise of
thy self newe prayes and
thankes gyuing, saying some-
tymes.

Thankes bee to thee (O) my
god for thy exceeding charytie.
Blessed mayest thou be in thy
patience, that woldest suffer
such torments for me. O moste
innocēt Lambe, prayes & blessed
be thy mekenesse. Let thy An-
gels in my behalfe blesse thee: &
woldest so much humble thy self.

F. ij.

And

THE FRVITE

And at an other time say: whan
shall I bee able, O my Lorde,
to recompence these and other
so great paynes, sorowes, shâes
and reproches which thou haste
suffered for me?

Let euery spirit and creature
confesse thy mercyes, and bee
thankefull therefoze. And so
bring such other lyke wordes of
prayses, according as thy deuo-
tion shall moue thee.

A declaration of the sixt maner
of meditation : which is by vway of
admiration,

The first maner is, according
to

OF MEDITATION.

to our former diuision in order of admiration : which thy soule shall feele to be very great : If thou knowe once howe to exercise thy selfe well in that sorte of consideration. And seeing that the Prophet David blessed, as he affirmeth of himselfe, to consider and meditate in his mynde the meruelous woꝝkes of God: so is it good reason, that thou doe exercise thy selfe in the meditation of his most holy passiō and death, which is the most meruelous woꝝke amongst al that he hath woꝝght.

And who will not meruell whā hee considereth that such a one

¶ iij.

did

THE FRVITE

dye suffer : Who is the onely
refuge and protectiō of all those
that doe suffer :

And that he is sadde and hea-
uie for sorowe : Who is the
myght and comfort of Angels?
And that hee is despysed and
scorned, who is that Lorde be-
fore whose sight the powers of
heauen feare and tremble?

Who can but wonder, when
he remembryth that he dyed,
who is the lyfe of all thinges
lyuing :

O how aptely to this dyd the
prophet Abacuch, vnderstanding
in the spirit of prophesie say.

Lorde I considered thy workes
and

OF MEDITATION.

and I was affrayde.
And truly the causes of wonder
be so greate, to make a man
muse thereat : That it is moze
mervell to se one not meruell
and muse : Than one that both
muse and meruell at it.

For howe can it be dere bro-
ther, but thou must meruell &
wonder, if thou consider the great-
nesse, & mightines, the highnes,
the eternal maiestie of him that
suffred, so many kind of paines,
of iniuries, of torments, and of
so shamefull a death : and con-
trariwise, the basenes, vilenes
& unthankfulnes of me, for whō
he suffred, & if ani of these thinge

¶.iiij.

being

THE FRVITE

being by it self confidzed, haue
cause sufficient to make the mer-
uell: What shall it be if thou
ioyne all together, that his high
maiestie hath suffred, such and
so great tormentes, for so base
and vile creatures: That is to
say, that the iudge of the liuing
and the deade, was crucified
betwene two theues: that the
kinge of glozy whiche is ado-
red of Angels, was blasphemed
of most vile men: who wolde
not meruell? who wolde not
be affrayed? who wolde not be
astonnied to thinke vpon it?
This is one thing y shall giue
thee, copious matter to wound-
der

OF MEDITATION.

ber and meruell; to consider the infinite loue, bounty and mercy of God, in this worke of thy redemption declared. And thou shalt no lesse meruell, if thou consider the greate wyledome he sheweth in the same his passion and crosse: in that he founde out so conuenient & apte meane to waynequishe and overcome our aduersary: euen as it were with the same weapon, wherewith he ouercame vs. And this is it that the Catholique church singeth. That he ordeyned the tree of the crosse to be y^e instrument and meane of our saluation: Because the diuell, lyke as

F. v.

he

THE FRVITE

he wanne the victorie ouer vs
 by one tree : So lyke wyse hee
 might be baynequished and tro-
 den vnder foote by an other tree.
 Also his crosse & passion was a
 most present remedy for all our
 infirmities. For he humblyng
 himself euen to the death of the
 Crosse, did paye sufficiently the
 price of our disobedience and
 pryde : Geuing vs the greatest
 example that might be of hu-
 milytie, which is so necessary a
 vertue for vs: besides diuerse ex-
 amples els, as of despising the world,
 & of many other vertues spoken
 of before : By meanes whereof
 wee may knowe our owne vi-
 ces

OF MEDITATION

tes and amende them : And chiefly renounce and forsake our selfe loue, which is the roote of all vice.

Also the remembraunce of his Crosse and passion, maye encourage vs to suffer and patiently beare, the manyfolde trauels, myseries, and griefes, whereof our lyfe is full: For what greater comfort can there be had than to beholde Chryste nayled on the Crosse :

Whose woundes are sufficient to heale our woundes :

Whose paynes and grief if we wel consider them, may cause vs not so impatiently to take

THE FRVITE

our troubles whatsoeuer they
be. And lykewyle to inflame
and kyndell our loue towarde
him, there cannot be founde a
better meane than to laye be-
foze our eyes, how greatly and
entierly he loued vs, in suffering
so much for vs : And that he
hath left vs id great riches of
his mercies, of sacraments, of
examples, of comfortes, of satis-
factions, of fayth, of hope, of de-
uotion, of consolation. Beholde
Christ with diligent eyes vpon
the Crosse, and thou shalt finde
hid therein, so great and so won-
derfull treasures, that they will
cause thee to cry out and say
with

OF MEDITATION.

with Saint Paul. **O** the deepe-
nesse of the riches, of the wise-
dome, and knowledge of God?
Thou shalt finde also good cause
to meruell, if thou consider his
great power and might, which
he shewed in his passion: For
so much as therby he overcame
the diuell, and being exalted on
the Crosse, he dyed we al thinges
to him as he sayd befoze, and
dying he destroyed death, try-
umphing ouer the woꝛlde and
hell.

Thou shalt like wyse fynde good
cause to wonder, if thou marke
well the iustice he obserued in
his passion and death: in that he
wolde

THE FRVITE

woulde not our sinnes and offences shulde remayne without recompence and satisfaction and by it giue remission and pardon of them, and that moze freely and fully, than of our parte was due or deserued.

And by howe much moze thou art willing to consider & search out the secrets of the Crosse, so much the moze high mysteries shalbe reuealed vnto thee and cause thee not onely to meruell, but also to be greatly amased. And than shalte thou knowe that Saynt Paule the Apostell spake not wythout great cause whan hee sayd: Hee woulde
preach

OF MEDITATION

preach none other, nor woulde learne to know any other thing but Iesus Christ and him crucified.

By this thā hitherto sayd, thou mayest gather & perceue, howe copious matter y^e hadde to meruel & wouder at: whan thou art in this manner disposed to meditate vpon the death and passion of thy redemer.

All which the better to reseyne in memozy, thou mayest reduce and bring them to these points.

The first is to consider the infinite highnesse and maiestie of thy Lorde that suffered for thee.

The

THE FRVITE

The seconde is, the seruple
and base estat of them for who
he suffered.

Thirde the wonderfull tor-
mentes and iniuries which he
suffered.

Fourthly the wisdom, power
and iustice which he declared
in his blessed passion and death,
These thinges in maner befoze
specyfied, and others that may
happē to come into thy remem-
braunce whyles thou art in thy
meditation, if thou consider the
as thou oughtest attentiuely:
shall minyster occasion vnto
thee, greately to meruell and
wonder at this diuine mystery.

To

OF MEDITATION.

To remember this, it hath made not onely many sinners to feare and tremble, but also iust men & parsons of holy life, as s to be sene by those wordes which that iust man Job spake.

That euen as the maryner feareth, whan he seeth the swelling waues of the Seas, so he feared God.

And this feare doeth often growe to a man, whā he remembreth y later day: bicause he knoweth y to be true, which is spoken by y pꝛophet David, that no man lyving shalbe iustified before G O D. Nowe if the iuste shall scarcely bee saued,
G. y. as

THE FRVITE

as Saynt Peter sayth, howe
shall the sinner doe, which re-
membzeth howe greatly and
howe many wayes he hath of-
fended God, for the which hee
hath deserued to be condemned
not once but many tymes?

Therefore good brother, whan
thou shalt fynde thy selfe to
stande in lyke feare & despayre,
one of the best remedies that
thou canst haue is, to comforte
thy selfe and pull vp thy harte
agayne, to remember and bee-
thinke thy selfe what thy most
mercifull Sauoure hath done
and suffred for thee.

The very same remedy the

OF MEDITATION.

Prophet David signified that he founde, whan he sayd.

My soule is troubled wythin me selfe: And therefore will I remember me of thee in þy lande of Iordan and Hermon and in the lyttell hill.

In which wordes he teacheth vs that the remedy a man may haue, feeling himself sorowfull, sadde and troubled in spirit, for the remembraunce of his sines or for any other thing: As to remember himselfe agayne, what Christ did for vs in hys lyfe, which is signified by the lande of Iordan and Hermon where he was baptised, preach-

C. iij. ed,

THE FRVITE

ed, and was conersant : And
lyke wyse to call to mynde that
which he suffered, which is no-
ted by þe lytel hill, that is to say
at Caluarie, where he was cru-
cified . When therefore thou
shalt see thy selfe troubled in
mynde, sorowfull, sad, and af-
flicted, considering the botom-
lesse pyt of thy sinnes, of thy
blyndenesse passed, and of the
misery present wherein thou
syndest thy selfe : Turne than
thy consideration, to thynke vp-
on the deapenesse of the mer-
cie of thy most gracious Lorde,
who for thee and thy saluacion
came downe from heauen, and
was

OF MEDITATION.

was made man, & for thy sake crucified and dyed.

Consider therefore the plentiful redemption he hath left for thee : And that if thou haue offended much, hee hath much satisfied for thee, if thou bee willing & diligent to know how by his satisfaction to helpe thy self. If the multitude of thy sins thou hast committed do feare thee, because thou hast thereby iustly deserved to be condemned: comfort thy selfe in thyning howe hee hath fullie satisfied the iustice of GOD, because thou shouldest participate of his mercyes.

G.iiij.

¶

THE FRVITE

If thou saynt, despyze oz els
mistrust thy owne pouertie, &
the small good seruice thou hast
done towarde God: remem-
ber thy selfe of the great riches
and merites he hath left thee,
by meanes of his passion, in the
which thou mayest chiefly bee
holde and put all thy trust.

But yet so, that thou sayle not
to endeuour thy selfe to the vt-
termost of thy power to serue
and please him.

And remember also, howe that
Lorde which in tyme to come
shalbe thy iudge, is at this pre-
sent thy aduocate to God the
Father eternall: To whome
he

OF MEDITATION

he sheweth those his five blessed woundes, with the markes and signes wherewith it was his pleasure to be seene after his resurrection : Because his heavenly father shulde thereby be inclyned to haue mercy vpon vs : And to vs, they shulde be a testimony of the loue hee bare vs. Which both the one and the other, shall giue thee great occasion and holdefast of hope and comfort.

Moreover consider the number of sacraments he hath left thee in his church, as stronge, effectuous medicines & salues, for all the woundes, sores, and

G. v.

infirmities

THE FRVITE

infirmities which thou canst haue.

Remēber also that euen as þe Apostell sayth. Better and lowder cryeth þe blode which Chzist shed, than the blode of Abell.

Because the blode of Abel asked vengeance against his brother that shed it: but the precious blood of Chzist asketh mercy and pardon for them þe shed it, and also for all them þe trust in it.

See therefore, howe greates hope and ioye thou mayest receue in vsing of this kynde of meditation vpon the holy passion.

And

OF MEDITATION.

And the order that thou oughtest to obserue herein, is, that when thou art disposed to meditate vpon that which thy redeemer hath suffered: thou assuredly accompt and thincke, all was done for thy sake: and that the plentiful fruit and benefit which by meanes of his passion and death he hath purchased, was for thee and to thy behoue, and he wolde that thou shouldest be partaker thereof, if the fault be not in thy selfe.

So that thou mayest assuredly beleue, y his torments be thine, that his teares and sorowes are

THE FRVITE

ere thyne: The infinit pryce
of his bloodshedding to be thine,
and finallye that all his death
and passion is thyne.

Foz as we haue sayd: Foz
thæ he suffered, and he graci-
ously wolde thou shuldest bee
partaker of the fruite thereof,
so to vnderstande what preci-
ous treasure, thou hast, layde
vp in him.

Which consideration shall so
ease thee of thy paine and feare,
and giue thee so great hope and
gladnesse, that it shal cause thee
to say with Saynt Paule. God
forbyd that I shulde reioyce oz
gloze in any thing els, but in
the

OF MEDITATION

the Crosse of my Lorde Iesu
Christ.

And worthely for in it thou hast
an infinit treasure, by meanes
whereof thou hast obteyned sal-
uation and reconciliation bee-
twene God and thee, and thy
sinnes be forgiven thee, thou
arte receaved for the sonne of
God, the gate of heauen is o-
pened vnto thee, and with it &
by it, all goodnesse in one heape
is cast vnto thee.

See then what cause thou hast
to reioyce and leape for glad-
nesse considering this. But here
I must not forget to aduise thee,
that whan after this sort thou
hast

THE FRVITE

haſte meditate vpon this holy
 myſterie, thou muſt remember
 that this hope and ioye which
 thou ſhalt ſeele in finding thy
 ſelfe ſo enriched and full of ſpi-
 rituall treasures : They cauſe
 thee not to ware celde, negligēt
 and ſlowthfull in good woꝝkes :
 But rather that thereby thou
 be ſtyred and pzicked foꝝward
 in feruent and earneſt loue of
 G O D and to ſerue him : As
 well to ſhewe thy ſelfe, as good
 reaſon is, thanckeſull to thy
 benefactoꝝ as alſo leſt hee take
 away agayne from thee, the
 ſame his gyftes and ryches, as
 which

OF MEDITATION

Which thou doest intende to marke . And in these aduises thou shalt learne three things.

The firste what order thou muste obserue befoze thou entrest into thy meditation.

Secondarily the maner of proceeding in thy meditation: And the thyrde, what thou shouldest doe when thou hast finished thy meditation.

The first aduise to be had before thy meditation, is to bee learned of the wyse man: who counsellethe thee y before thou pray, thou prepare thy mynde and hart . Which preparation consisteth in endeououring to go

a.j.

about

THE FRVITE

about this holy exercise with
the greatest cleannesse & pure-
nesse of harte and mynde thou
canst. For euen as we shoulde
see alwayes that the vessell bee
well washed & cleane, in which
we purpose to put any kynde of
pzeious liquoze: Agréeable to
that which our Saniour saith.

That men vse not to put
newe wyne into olde bottels.
So also to receaue the newe
wyne oz must of that heauen-
ly loue, and pzeious liquoze
of grace, deuotion and other
gyfts that the mercy of G D D
is willing to bestowe vpon vs:
It is necessarie that the vessell
which

OF MEDITATION.

Which shoulde receaue it, that
is the soule, bee pure and made
freshe.

And the more washed and
cleane it shalbe, so much the
feruenter and better dispositiō
it shall haue, to receaue more
abundantly this most pꛛecious
lyquore.

It shalbe therefore good, bee
foze thou begynne to meditate,
that thou examine thy consci-
ence, and make cleane and
sweape the dust and fylth which
thou fyndest therein : The
which comenly are wont to bee
veniall sinnes, y is to say vaine
thoughts, idel words, negligēces

A.ij.

and

THE FRVITE

and other lyke things which doe
easily cleaue and sticke fast in
vs, or rather let and take away
that perfect leaues and purifie,
with which a man ought to en-
deuour earnestly to appeare be-
fore the sight of God. Whis thou
mayest doe in asking God hum-
bly pardon for thy particular
fautes, which thou shalt remem-
ber to haue committed: for which
and for other generall defectes
that thou canst not remember,
thou mayest say, at the begin-
ning of thy meditation, the ge-
nerall confession, with þ hymne
of the holy ghost, or one Vater
noster, and an Aue Maria or
some

OF MEDITATION.

some other prayer as shall seme best for thy purpose, desireinge God of his grace to spende that tyme in meditation, with such attention, reuerence and deuotion as thou art bounde to, and shalbe moste acceptable to hys diuine maiestie.

The seconde aduise is, y^e thou endeuour so to set thy things in order befoze thou pray, that thy thought and care of that which thou hast after to do molest and trouble thee not, or lett thee in thy prayer. The which thou mayest doe, first if thou dispatch all things thou haste to doe, i^f thou mayest commodiously: or

A. iij.

els

THE FRVITE

els in makinge accompt with thy selfe, not to haue any other care or busynes in the worlde, but that which thou goest about and that is the greatest and chiefeſt thou canſt doe, if that vpon thyne obedience there be none other thing appointed thee in charge.

Finally thou muſt endeouore to be free and ryd cleane from all other cares and thoughtes, whan thou giueſt thy ſelfe to this exerciſe, remembꝛing that whan the Patriarch Abraham went with his ſonne Iſaac to offer him in ſacrifice, whan they came to the ſote of the hill
where

OF MEDITATION.

where he shoulde sacrifice him,
he sayd to his seruauntes that
wayted vpon him, tarye there
beneth a while till I come a-
gayne vnto you after we haue
prayed to God.

Euen so like wyse shall it be re-
quisit, that thou cōmaunde thy
thoughts and cares to tary with
out, whan thou goest to y place
where thou must offer to God
the sacrifice of thy prayer.

As we reade a certayne holy
man did alwayes at the church
dore euery tyme he went in to
prayer: & thā he made his praier
with moze fruit of deuotiō and
comfozt, whā y soule so rested in

3. iiij. Solitary

THE FRVITE

solitary manner to it selfe, ryd
and discharged from all other
impertinent cares & thoughtes,
so that he might truly saye as
the spouse in the Canticles.

I to my welbeloued, and my
welbeloued to me.

In such sorte that for y^e tyme
present, she harken to none o^r
ther voyce o^r company.

The thyrde counsell is, that
thou giue thy selfe to this holy
exercyse, with a right and per-
fect intent: for y^e ther be diuers
respects & ends with which ma-
ny go to p^raier and meditation:
some to y^e end they may receaue
some tast of spirituall comforte
which

OF MEDITATION

Which at other times they haue
proued.

Some to desire of God some
particular grace, gift or vertue,
which many desire, knowinge
that to be the principall meane
to obteyne it.

Some to represent befoze god
as their most mercifull Father,
their trauels, troubles and tēp-
tations, their spirituall and cor-
porall necessities, desiring to be
delyuered from them.

Fynally other some goe to
praye; to fulfill a good vse and
custom they haue euerie day so
to exercise them selfe, or by
cause they bee vpon their obe-

J. v.

dience

THE FRVITE

dience so commaunded.

And albeit these and other lyke causes may be good & laudable : yet the pꝛincipall purpose & end of this thy exercise: must be foꝛ pure loue & onely foꝛ the gloꝛy of God . So that thy owne particular necessitie oꝛ neede , oꝛ thyne owne comfort, gayne, and pꝛofit oughte not so muche to moue thee : as the ende & desire thou shuldest haue in all things to seeke foꝛ the gloꝛy of God & to please him , euen as the Apostell councelleth thee , that all things which we doe, be foꝛ the gloꝛy of God . This than being thy pꝛincipall scope & inteht, it shall

OF MEDITATION

shall cause thee with cherefull hart and wyllying mynde to meditate oz pray, considering that God would that those gyftes which his seruants do offer vnto him, & the seruice that they doe, be offered & done cherefully & willingly. And this wise y^e shalt alwaies finde fruit and contentation of mynde in thy prayer and meditation: If perchance thou fynde thy selfe dzye without spirituall fast in it.

These thre aduises which we haue hitherto declared of the cleannes of cōsciēce & quietnes of minde from al other busines, therby to come to moze attētiue
pure

THE FRVITE

pure minde to the glozy of God:
may helpe thee befoze thou bee
gynne to praye.

And the other thre no lesse
necessary aduises, are to be vsed
during the tyme of thy praier,
of the which the first is, that
the miseries which thou doest
meditate vpon, be not curiously
serched into of thee, eyther with
to much speculation, in goinge
abouts subtilly to seeke out dy-
uerse poyntes, arguments, com-
parisons and imagenations the
better to vnderstand the: where
as in deed it doth rather distract
the vnderstanding & hynder de-
uotion, accoꝝding to that which
the

OF MEDITATION

the wyse man sayeth : That he
which is inquisitive of his ma-
iestie, shalbe oppressed of hys
glo:ry.

And the heavenly spouse sayth
to the soule his spouse.

Turne away thy eyes from
me, bicause they make me fly a-
way: which is to be vnderstande
by curious eyes, with which
the world beholde him in prayer.
Wherefore endeavour to stande
in it, with a simple and humble
sight of the mystery which thou
shalt thincke vpon, beholding it
inwardlye, or outwardlye, as
though thou sawest it present
before thee.

To

THE FRVITE

To the which it maye helpe
thee to haue before thy eye the
image of y^e mistery which thou
shalt meditate vpon, and with
the onely sight and regarde of
it outwardely content thy selfe,
wth out busie discoursing of y^e
mynde, or imaginacions vpon
other thinges impertinent.

For yet muste thou doe any
violence to thy will that is, to
wrest out as it were by force
some teares or sensible deuotiō:
because al this hurteth healeth,
and helpeth, lyttell to that thou
goest about.

Wherefore studie to medy-
tate quietly and closely the
poyntes

OF MEDITATION.

poyntes which are sette befoze thee : Abyding with silence and hope, as the scripture sayeth, the grace that God shall vouchsafe to giue thee.

The seconde aduise is, that if in meditation thou shalt fynde thy selfe ouer dýe and without tast of deuotion, or els to much distract wyth diuerse cogitations & wauering of þy mynde : thou must not therfoze be troubled, noz yet ceasse to goe forward in thy exercisz : But in such case thou mayest helpe thy self with som colloquies & talke with thy Lorde God, to whome thou shalt open thy distraction
and

THE FRVITE

and weariennesse, desiring him to helpe thee to dzyue away those busye flyes of thoughtes and imaginacions which wrauo vn to thee, to wast the sweet oyncement of thy deuotion.

If thou wilt this doe, wyth that fayth, humilyty, and pacyence as is requisite thereto : God which regardeth and heareth the prayer of the humble, will haue compassiō of thy trouble thou doest suffer, and will visite and comfort thee presently, or after whan ic shalbe expedient for thee.

For so we reade in the booke of Genesis, that Abraham offering
on

OF MEDITATION.

on a tyme sacrifice to God of certayne beastes which he had killed, there came byrds to eate the fleshe of those beastes, and to lette the sacrifice: so that he was troubled & occupied a good part of the daye in dryuinge away those byrds, y they should not come nere the sacrifice: whereby he deserved of god to be visited and comforted with a quiet and pleasant vision, which he sent him, wherein he receaved a great reuelacion.

The which is a figure of the reward y our Lord God is wont to giue afterwarde to them whoe busily dryue awaye the

h.i.

lyt

THE FRVIT E

lytle byzdes of temptation and lothfomnesse, which commonly happen to them that offer the sacrifice of prayer. And therefore the wyse man sayth that the ende of prayer is better thā the beginning.

Because that albeit a man in the beginning fealeth himselfe colde & distract, yet afterwards in the discourse of his meditation, he gathereth himselfe to gether & callinge his wyts to him, begynneth to be feruent, & syn-
deth consolacion. And if so be he sayleth of this at one tyme: yet it is supplied at an other.

The thyrde aduise is, that if con-
trary

OF MEDITATION

trarywyse it happen thee to
 finde deuotiō, & swætenesse at y^e
 firste or seconde poynte of that
 thou hast to meditate vpon, thā
 stay thy selfe in consideracion
 of that as longe as thy deuoti-
 on shall endure and the inward
 feeling thereof, whitout hauing
 any doubt or scruple at all for
 not passing any further to me-
 ditat vpon the other poyntes re-
 mayning. Bicause it awayleth
 moze to meditat a fewe things
 well with deuotion and fruyt,
 than manye without taste and
 swætenesse. And chiefly that
 those poyntes which for this
 cause are left vnmeditated vpon.

It, is.

at

THE FRVITE

at one tyme, may be taken in hand an other tyme, and recompensed in thy meditations following. And of this that may be well vnderstand which saint Paul affirmeth: that it is better to speake five wordes with a spirituall feeling or edifying, than ten thousand without attention and spirit.

With these three aduises thou mayest serue thy selfe, & which I truste shalbe profitable vnto thee, for the tyme thou art in thy meditation: and after thou hast done, thou mayest vse the other three which we shall here declare vnto thee.

Let

OF MEDITATION.

Let therfore the first aduise be,
that whan in prayer God shall
bouchsafe of his goodnesse to
endue thee with some inspiratiō
and deuotion, or other particu-
lar gyft or grace: that thou thā
endeuour to kepe it diligently,
and not suffer thy selfe to be
colde straighthewayes after thy
meditation with vnprofitable
thoughts, imaginatiōs or other
distractiōs or contrary occupa-
tions: but rather endeuour to
walke all daye as closely with
thy wyttes gathered to thy self
as thou canst, remēbryng to thy
self often y^e which in thy prayer
was communicate vnto thee, & of

B.iii.

thy

THE FRVITE

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thy wyttes gathered to thy self
as thou canst, remēbryng to thy
self often y^e which in thy prayer
was communicate vnto thee, & of

B.iii.

thy

THE FRVITE

thy good purpose & desire which thou foundest in it : Bycause it maye so rest more fixed in thy mynde, and to the entent that deuotion and seruencye which thou receauedst whiles thou didst praye be not lost. And after this sorte thou shalt fulfill that which the wise man counceleth thee, saying . With all diligence keepe thy hart: bicause of it proceedeth lyfe.

And also it shall auaille thee to go all day with such care & diligence, bicause y^e shalt not so esely fall into sinne as at other tymes thou were bled to doe : And bycause God may giue thee some
tyme

OF MEDITATION.

tyme in þ day þ deuotion & consolation, þ which was not geuen thee at þ time of thy praier, as it hath oftē happened to many. This diligence & care doth lykelwyse pꝛofet thee, in that thou mayeste be the redyar and well disposed to make thy praiers and medytatyons afterwards. For euen as water which is alredy hoate may be so kept in the same heat with a lyttell fyre, þ which if ye suffer it once to be lost, it becommeth colde, and with more paynes is againe made hoat : so likewyl : chaunceth it to the Soule, in

l.iiiij. pꝛeser.

THE FRVITE

preseruing or suffering it to lese
y^e heate which it ones receaued.
And to this ende, y^e blessed men
in tymes past dyd vse often ty-
mes in the daye, those kynde of
prayers which in latin they ter-
med Iaculatorie: which were no
more but certayne short elen-
tions or lifting vp of the mynd
& swete sighes, which they spe-
dely shotte vp to God, that by
them as it were with certeyne
strykes, leved to the fyre, they
maynteyne & continewed that
heate w^{ch} they had be-
fore receaued.

And this a man may doe easily
although he be occupied about
diuers

OF MEDITATION.

diuers other busines & exercises

The second aduise is, that
sometyme in the wyke oz whe
thou best may, thou fynde a
tyme to examyne thy selfe, and
to see whether thou haue gone
forwarde, oz gotten any profit
of thy praying. And when thou
shalt see that thou hast profited
nothing at all, noz founde in thy
selfe any difference of one tyme
better than an other: then exa-
mine and trye out from what
cause it proceded, & thou shalt
alwaies finde, that it happened
of some fault oz lack in thy self,
eyther for not mortifyinge thy
selfe, which is necessary in this

h. v. exercise,

THE FRVITE

exercise, or for not doing it with
due care & diligence, or for not
following the aduises which are
giuen thee, or for som other neg-
ligence of thyne owne.

And for what cause soeuer thou
shalte vnderstande y this small
encrease of deuotion & pꝛofiting
hath pꝛocēded : pꝛocure yet to
remedie the same, and make a-
mendes for the tyme to come of
the faulte passed.

And that thou mayest vnder-
stande the better whether thou
hast gotten anie fruyte or noe
of thy pꝛayer, thou muste note
that which nouicies or yonge
beginners in pꝛayer or other
their

OF MEDITATION

their exercises haue cheifely to regarde, which is the mortification of their passions, theyr sensuall appetites and affecti- ons, and to purge and clense well their soules.

And those which haue farther entred and proceeded, ought cheifely to laboure and care to attayne the vertue which they lacke, & to encrease and augmēt the same, specialli their charity. And those which be moze auncient as it were, and moze forwardly entred into perfection : Haue to trauell for the perfect vnyon and consoꝛmytie wyth **G D D** in making one spiryte with

THE FRVITE

with him as much as shalbee possible for the, although some tyme the exercise of the one of these, may attende to the ende and effect of the other.

According to this aduise than you may vnderstande whan you haue profited more or lesse or nothing at all, and so studye to remedy that shalbe conuenient.

The thyzde and last aduise is, that although perchaunce it seme in longe tyme thou haste lyttell profited, or that thou art nothing giuen to this exercyse of meditation, nor feelest in thy selfe that deuotion, nor such tast therein as thou woldest: Yet
oughtest

OF MEDITATION.

oughtest thou not therefore to
dispayre oz slacke to proceede
forwarde : Bycause that euen
as in other good woꝝkes, perse-
ueraunce is it that maketh all
perfect, & crowneeth euery ver-
tue with rewarde : So also it
happeneth in this so holy and
necessary a woꝝke of prayer,
y by howe much the more thou
shall perseuer and contynewe
thy good exercise therein, so much
thou shalt the more merit, and
god shall giue thee in proceesse of
tyme so much the more com-
foꝛte and rewarde, as thou hast
felt thy selfe dꝛye and faynt in
the beginning.

THE FRVITE

For often tymes God permit-
teth that some are sounde dꝛye
and bare of all deuocion, with-
out all taste and saourines in
theyꝝ meditation: to the intent
that how much the moze they
labour and trauell to perseuer
and contynue in the same,
so much the moze comfort and
fruite they receaue afterwards
in reward of their perseuerāce.
For euen as God dyd in the
creation of the woꝛld first frame
the earthe to be hard and dꝛye,
and than couered it with wa-
ters that so it might fructifie
and

OF MEDITATION

and produce plantes of diuerse
greene and fruytefull trees : so
also the same our Lorde God
permitteth some soules to bee
founde in their prayers dry and
barren, without tast or sauour
of deuotion at all : That by
their pacience in perseuerance
of this trauels of mynde and
lothsomnesse, they come after-
wardes to bzing forth sayre
fruyte and plentyfull of much
vertue and grace which shalbe
bestowed on them.

And that **G D D** doth sig-
nyfie vnto vs in sayinge by
the Prophete Jeremy.

THE FRVITE

I remembred hir bycause shee
did folowe me in the desertes
and wildernesse, and in y^e lande
that is not solwen.

Which is to be vnderstande of
the soule that perseuered and
continued in seeking after god,
although she felt hir selfe drye
and desert, without feeling or
tast of deuotion or consolation.
And the same affirmeth Christ
our redæmer in the Gospell
saying: In your patience ye shal
possesse your soules.

Take more courage than
good Christian brother, and let
not thy drynesse or bursauerie
lothsomenesse, or payne which
thou

OF MEDITATION.

thou feeleſte in meditation or
prayer cauſe thee to turne backe
and leaue of thy godly purpoſe:
Leſt it happen to thee as to the
chilozen of Iſraell who deſer-
ued not to enter into the deſe-
red lande of promiſe, becauſe
they had not patience in theyr
famine and hunger with other
payne and trauell which they
ſuffred in wilderneſſe.

Endeuoure rather to folowe
that perſeuerance of the wo-
ma of Cananey, who although
ſhe laue hir ſelfe not regarded,
and ſhaken of from Chriſt ſhe
did not ſo, all that myſtruſt nor
ceaſed hir ſute or petition: and

THE FRVITE

so deserued to obtayne much
more of him, than that which
she asked or desired.

And the lyke thou mayst well
hope shall happen vnto thee, if
thou wilt haue the like paciens
and trust in god which sayth, he
that contynueth vnto the ende
shalbe saued.

To conclude helpe thy selfe
therefoze with these thre ter-
naries of aduises and counseles
which I would thou shouldest
alwayes haue freshe in thy re-
membzaunce, and to practyse
euery one of them in their due
place as shall be needfull, as
well before prayer, in prayer

as

OF MEDITATION.

as after: and therby and that
pꝛyncipally by Gods grace
which he shal vouchsafe to geue
thee. Thou shalt be able with
greate fruite and comfozte to
exercise thy selfe in these medi-
tations of the blessed
passion folowing, as
the holy Euange-
listes declare
the same.

L.ii.

Prayers vpon the passion.



*Perfundit caput vnguētis pia femina christi :
Atque pedibus tergens crinibus ipsa suis.*

The

Prayers vpon the passion.

THe first meditation is of the supper that was made to Christ our Lorde in Bethania, sixe dayes before his passion : which is the Sabbath before Psalmesonday, concerning vvhich ye maye meditate these poyntes folowing.

Howe that Christ our redeemer comming vnto Bethania sixe daies before his passion, supped in the house of Symon Leprosus, where at that tyme was Lazarus & his two sisters Martha and Magdalen, and it is to be supposed, that the most blessed virgin his mother was there also.

L. iij. Consider

Prayers vpon the passion.

2 Consider with what cherefulnesse and diligence Martha serued at the table, and that most feruent loue and deuotion of Mary Magdalen : Who taking a vessel of Alabaſter full of precious oynement, powred it vpon the heade and fete of hir beloued maſter, and wyped his fete with hir heare, and how that the house was filled wyth the ſanour of that ſweete oynement.

3 Remember alſo howe the traitour Judas murmured that Magdalen had ſo beſtowed an oynement of ſuch great value: And howe our moſte gracious
Jeſu

Prayers vpon the passion.

Jesu defended hir, and pray-
sed þy woꝛke of so great chari-
tie and deuotion that thee had
done.

In the which was signified
hys death and buriall that was
at hande.

The prayer

O my GOD and Loꝛde,
amongest other seruices and sa-
crifices which are acceptable
to thee, & which thou requirest
of vs thou hast declared how the
sacrifice of laude and prayse
please thee . Therefore
knowinge howe much al men
L.iiiij. are

Prayers vpon the passion.

are debtours to thee for so
great gyftes and benefites re-
ceaued of thy most liberal hand:
I desire to offer to thee the same
sacrifice. My soule therfore most
sweete Iesu maketh adoration
and giueth thanks to thee, and
all my powers within me bles-
seth thy most holy name, for all
the woꝝks which thou hast done
in the course of thy blessed lyfe,
and for þe innumerable sorowes
reproches and toꝛments which
thou hast suffered in thy passion,
which thou woldest shoulde be
alwaies impꝛinted in my hart.
And first I laude & pꝛayse thee,
that knowing the nearer thy
sorow,

Prayers vpon the passion.

sozowfull death was at hande,
and for þ which those thy deare
frynds that loued thee so entier-
ly shoulde be in greate sozowe
and sadnesse : it was thy godly
pleasure first to chere and kind-
ly enterteyne them, in souping
with them in Bethanie, where
those two mosse deuoute sisters
Mary and Martha declared the
pure loue they bare vnto thee.

I beseech thee my good Lorde,
which art the faythfull louer of
all them that loue thee, for thine
infinite loue to vouchsafe to kin-
dle and inflame my hart with
the fyre of thy loue: that I may
loue thee from the bottome of

L.b.

my

Prayers vpon the passion.

my harte as I am bounde, and
giue me grace to folowe that
seruency and deuotion, which
thy deuout seruannt Magdalen
showed, in casting that swēte
liquore vpon thy heade & fete :
And that I maye also declare
the same, in anoynting of thee
spiritually : That is, in bele-
uing stydfastly, in honozinge
and reuerencing duely thy diui-
nitie and most holy humanitie,
in woꝝkinge according to my
power, in the seruice of my
neighbour, to ayde and helpe
him, and to perseuer in so do-
ing all the dayes of my lyfe.
That by these meanes in ex-
change

Prayers vpon the passion.

change of that filthynesse and
odious sauour which my sinnes
haue vnto this tyme caused:

I maye render for the tyme
to come, the swēete sauour
of good woꝝkes which
may be acceptable both
vnto thee and others
that shall see the
the same
Amen.

Prayers vpon the passion



*Insidet in tardo regum rex Christus asello :
Cui vestē ac ramos plebs bona sternit ouans.*

OF

Prayers vpon the passion.

Of the solemnitie of Christes entering into the Citie of Ierusalem the sonday before his passion.

Poyntes to meditate vpon.

1. Howe that the day folowing that is to say fyue dayes before that Christe the true Lambe shulde be sacrificed for vs in his passion; he wolde present hymselfe in Ierusalem, euen as the lawe commaunded of the misticall Lambe, which so many dayes before it shulde be sacrificed, was to be prepared.

And for to showe his good will and with what desire of mynde, he came to offer hymselfe

Prayers vpon the passion.

selfe : he would therfoze enter into Ierusalem with y^e ioye & solemnitie as was shewed him.

2 Consider with what deuotion and ioye, the people at that time receaued ther true king & Loyde, and the diuersitie of seruice they shewed in honouring him : as in dresseing the strêtes with bowes, and spreading ther garmentes befoze him in y^e waie and prayling him with songes.

3 Call to mynde also howe that in the myddes of that feasting and ioye in which our Lord went, when he sawe the Citie of Ierusalem, he shed his sorrowfull teares : well know-
ing

Prayers vpon the passion.

ing holwe farre contrarywyse
within the space of fīue dayes he
was to be handeled of them, &
sorrowing within him selfe the
destruction of that Citie, which
he knewe for their sinnes shuld
be destroyed & brought to ruine.
Consider how stright wayes af-
ter his entring into the Citie,
he went to visite the Temple,
out of the which he dzaue away
them that pzophaned the same
with their merchaundyse in
bying and selleng.

The

Prayers vpon the passion.

The prayer.

I adoze and worship thee most
louing Iesu, true and eternall
Kinge of heauen and earth, to
whom all adozatiō, honour and
reuerence is due, for all the
wozkes which lyuing in thys
worlde thou dydest with won-
derfull wysdome and infinite
charity.

And specially I giue thanks
and prayse to thee for that rea-
dy good will, with which thou
most innocēt Lambe, knowing
that thou shouldest be sacrificed
for the sinnes of the worlde,
woldest a fewe dayes before
present

Prayers vpon the passion.

present thy selfe in Ierusalem:
entring into it with feast and
triumph, willinge thereby to
declare thy cherefulnesse and
moſte earnest deſyre wherein
thou cameſt to offer thy selfe
vnto death, whereō thou kneweſt
our lyfe to depende: and that
in dying thou ſhuldeſt overcome
and triumph ouer death it ſelf,
hell, ſinne and all other our e-
nemyes: I beſech thy immeſu-
rable bountie and goodneſſe, to
giue me grace and ſtrengthe,
willingly and gladly to offer
my ſelfe, to ſuch daungers and
travels as ſhall behoue me to
ſuffer in this lyfe, for thy ſer-

uice

uice

Prayers vpon the passion.

nice: and make me to dispise for
thy loue, all the prayes and ho-
nours with which this decept-
full worlde wolde deceaue me:
euen as those solemnities, prai-
ses and honours, with which y
people of Ierusalem receaued
thee, did not let thee with great
compassion to weepe and lamēt,
what tyme other sange and
made great ioye.

Let my chiefe care bee to seeke
thee, & haue a zeale to honour
thee and thyne eternall father:
Seeing and considering that thy
care, which as sone as thou had-
dest entred the cytie, thou did-
dest by and by goe to visit hys
temple

Prayers vpon the passion.

temple, and beholding that most
feruent zeale of thyne, in dꝛy-
uinge out of it, all them that
bought and solde in the same,
not contented that the house of
prayer shoulde be so pꝛophaned.
I humbly therfore besech thy
diuine meiestie, that thou dꝛiue
out of my harte, euery thyng
that maye pꝛophane oꝛ defyle
it: To the ende it maye reste
as thy temple and house of pꝛai-
er, into the which thou mai-
est honcheseafe to enter
and dwell.
Amen.

M.ii.

Pri.

Prayers vpon the passion.



*Primores adit argentum sceleratus Iudas
Poscit, mercedem proditiōis habet.*

How

Prayers vpon the passion.

Howe Iudas agreed with the Phari-
seys to be traye Christ.

Poyntes to meditate vpon.

1 Thou shalt here remember
howe that Chzist our redemer,
from the sonday vntill toensday
befoze hys passion, went often
from Bethania to Ierusalem,
where he preached & wrought
many myzacles.

2 Howe the Trayto: Iudas
seing a conuenient tyme to exe-
cuted his wicked purpose, went
to the Phariseys, & agreed with
them for thyrty pence which

Ap. iij

they

Prayers vpon the passion.

they promised him : to betraye
his master and deliuer him in
to their handes.

3 Consider also the impudent
dealing of that traytoure, in co-
mitting so haynous a treason :
who was not ashamed to come
befoze his masters face whom
he had solde, and that so boldly
to come against him.

Agayne consider the incompa-
rable paciens of our sauoure
in suffering of him, and dissimi-
muling his so horryble sinnes
which he knewe the traytoure
had committed.

The

Prayers vpon the passion.

The Prayer

Who wold not wonder most
mercifull Iesu, cōsidering
thy so greate pacyens and be-
nignytie, in suffrynge so greate
a treason of thy owne disci-
ple, to whom thou gauest so
greate credyte dignytie and fa-
uoure, and yet wast not angrie
noz dysdaynedst agynst hym,
but rather diddest dissemble
hys greuous sinne, lokyng and
desiryng that he myght knowe
hys falte and repent him selfe
thereof, because the parditi-
on and damnation of hys
D.iiij. soule

Prayers vpon the passion.

soule did moze gréeue thee, than
the iniurie he had committed a-
gaynst thee.

I giue thee thanckes therfoze
O Lorde, for this thy vnspeake-
able goodnesse and mercy, most
humbly beseeching thee, by the
price of thy precious blood shed-
ding, wherewith thou wouldest
redeame the worlde: That it
may please thee to pardon my
blyndenesse past, by the which
I haue betrayed and solde thee
with y^e multitude of my sinnes:
moze esteeming y^e vilenesse ther-
of, than thy grace and fauour.
And suffer me not O my sweet
redemer, to fall hereafter into
so

Prayers vpon the passion.

so great erroꝝ and blyndenesse:
But graunt me grace & know-
ledge, so to embrace and holde
thee in my harte and mynde:
that no worldly thinge at all,
being neuer so pꝛecious and so
delightfull, maye cause me
to esteeme it, and foꝝ
gette thee at a
ny tyme.
Amen.

M.v.

Com.

Prayers vpon the passion



*Conuiuiis fis Christe cibas, canaq, refectis
Abluis ipse pedes : tum loca sola petis .*

Of

Prayers vpon the passion.

Of the last supper which Christ our Lorde made to his disciples : there maye be these poyntes folowinge to meditate vpon.

1 With howe great meekenes and humility the sauour of the world rysing from supper, washed the fete of hys disciples and also of Judas, and wyped them with the towell where with he was gyzte.

2 Secondarily consider, of the entier loue which moued him to institute that high sacrament, in the which he gaue his disciples to eate his most sacred body & pꝛecious blode to dꝛynke:

And

Prayers vpon the passion.

And willed it shoulde remayne
in his church, as the fode and
consolation of our soules.

3 Thirde ly call to mynde, that
heauenly leassone which he pre
ached to his disciples, com
fortyng and exhorting the
and vs also, to humilyty
charity and pacifce: of
the which vertues he
gaue vs so lyuely
examples in the
later ende of
his lyfe
here.

Prayers vpon the passion.



The Prayer.

I Geue the thanks most swete
Iesu with all my hart, for thy
mer,

Prayers vpon the passion.

meruelous humility in abasing
thy selfe, to become as a ser-
uaunt, to washe the fæete of thy
seruautes : And also I prayse
and worshop thee, for the ine-
stimable benefit that thou dyd-
dest worke for vs, in willing to
contynewe with vs in thy most
holy sacrament : In the which
thy blessed body is verely con-
teyned, for the fode, and com-
fort of our soules.

I humbly beseech thy infinite
clemency and pitie to graunte
me grace, to folowe this exam-
ple of so greate humility : And
that my vyle condicion neuer
bee

Prayers vpon the passion.

béeome proude, whan I shall
consyder and see thy maiestie
so humbled.

And vouchsaf also my gracious
Lorde and redēmer, to washe
my fēte ; That is to saye the
affectes and naughty passyons
of my soule : And geue me that
loue and charytie, whych thou
dyddest so greatly commende
to thy disciples, that with pure-
nesse of harte and wyth suche
inwarde cleannesse of mynde
as I am bounde and is accep-
table to G D D: I may drawe
nere

Prayers vpon the passion.

here to this moste swæte sacrament, and participate abundantly of those effectes, which it woꝝkech in deuout soules. Graunte mee also O celestiaall scholemaster and euerlastinge wysdome of the father, that thy moste blessed woꝝdes may be imprinted in me, whych thou dydest preache in thys woꝝlde, and chiefely those woꝝdes of thy latter talke nere thy death being full of so great charitie and consolation, with the which thou dydest comfort the sorowfull myndes of thy beloued disciples. And seeinge thou hast þe woꝝd of euerlastinge lyfe.

Prayers vpon the passion.

life moze swete than the hony
o2 hony combe: make my soule
to taste it, chiefly to delight
in it, and alwayes to obey
it: and that by it, as by a
most lightsome laterne,
I may see howe to
guide my selfe in
all my wayes
and wo2kes.
Amen.

Prayers vpon the passion.



*Ter prece sollicitat patrem sudatq; pauetq;:
Innocuas stringunt impia vincla manes.*

Prayers vpon the passion.

I maye seme worthy to appere
before thy face, in that moſte
happie kingdome, where the
true and perfect beawtie is:

And where they ſhalbe a-
dozned and clothed in
glozy that ſhall raigne
with thee without
ende Amen.

Prayers vpon the passion.



*Turba furens instat trahit ad pratoria victis.
Ecce probare malo crimina teste parat.*

How

Prayers vpon the passion.

Howe Christ our redeemer was
brought to Pilates house

Poyntes to meditate
vpon.

Howe the frydaye morning
those wicked Jewes which
so greatly desyred the death of
him that was the giuer of lyfe,
came early in the morning to
the house of Caiphas wher they
left him, & after they had made
an end of their wicked counsell,
in the which they iudged hym
worthy of death: they led hym
to the house of Pilate, that hee
might geue iudgement on him.

2. Consider with holwe greate

D. s. modestie

Prayers vpon the passion.

modestie our Lorde stode in the
presence of Pilat, & with howe
great humilytie he answered
to the things he demaunded of
him, and wolde neyther excuse
noz defende himselfe, agaynst
any false inditement or accusa-
tions layed to his charge.

3. Consider also specially those
wordes of our redeemer which
he spake to Pilat: that is what
he sayd, my kingdome is not of
this worlde: declaring by those
wordes, y^e albeit he were y^e true
king of heauē & earth, he came
not yet to reigne in the worlde,
but to suffer paines & to die for
the life & redemption of y^e worlde.

The prayer.

Blessed

Prayers vpon the passion.

Blessed be thou Kinge of hea-
uen for thy so great humily-
tie, & being the vniuersal iudge
of y^e liuing & the deade: it plea-
sed thee so much to abase thy self
to be led & to be iudged of an vn-
iust iudge. Who although hee
knew thy innocēcy & also y^e enuie
of thy persecutours: yet he sus-
fired himselfe to be peruerterd &
ouercome with worldly feare.
Al which thou diddest willingly
suffer, without laying of any ex-
cuse for thy self in any thing: so
great was thy desire to giue thy
life for y^e world vnto death, beig
moued thy selfe therto, through
thy passing loue and charity.

I beseech thee **ALDRD**,
to cleanse away from mee

Prayers vpon the passion.

all wycked inclinacions which
I feele in my selfe, whan I ex-
cuse my sinnes and my greate
imperfections : Where as thou
being an innocent and voyde of
all faltes, wouldest not excuse
thy self of those false and vniust
accusations, which were layed
against thee. And seing thou did-
dest confesse that thy kingdome
was not of this worlde : I pray
thee by that pouerty and base es-
tate, in which thou being King
of heauen wouldest liue vpon
earth : That thou wilt graunt
me grace to dispise the honour
and vayne fanoure of thys
worlde, and that I onely desire
and

Prayers vpon the passion.
and seeke for that true and e-
uerlasting kingedome, which
thou hast prepared for the
that truely and due-
ly loue and serue
thee. Amen.

Prayers vpon the passion.



*Ductus ad Herodem cum nil respondeat, albā
Induitur chlamydem luditur, eijcitur.*

How

Prayers vpon the passion.

How Christ being ledde vnto Herodes house Was also there mocked
and scorned,

Poynts to meditate:

1 **C**all to minde the diligens &
busie crueltie of those per-
uerse ministeres of iniquite, in
leading our saviour from Pilat
to Herode, with their greedie &
insatiabile desire, to put him to
death.

2 Remember also that clære
bright, quiet countenance and
continuall seilens in the which
our most meeke saviour stode be-
foze Herode: without aunswæ-
ring to any question they made
to him, because they were al cu-
riouse, bayne, and vnprofitable.

Howe

Prayers vpon the passion.

3 How that being mocked and
scorned of Herode and his peo-
ple, he was apparetled in de-
rision with a whit garmēt,
and than brought againe
to Pilates house, with
all the shame and re-
prochfull deuises
they coulde
imagin.

The

Prayers vpon the passion.



The prayer.

I moste humbly adoze and
worshipp thee most benigne
Jesu,

Prayers vpon the passion.

Iesu, for those werisome ioznes
which for our saluacion it was
thy wil to make, being so many
times led, hurried and hawled
from one iudge to an other : in
which procession thou diddest
suster such gasinges, shame and
mockeries, namely, beinge clo-
thed with that white garment,
thou wast of all men mocked &
scorned. Howe shall I be able
O Lord, to answer these thy so
greate mercies and benefites
receaued at thy godly handes :
that being by the transgression &
disobedience of our first father
Adam, spoyled of that whit gar-
met of innocēcie & immortalitie,
wherewith he was indewed :
thou

Prayers vp on the passion.

thou which art y second Adam
our most true and louing father
woldest recompense that losse &
others which we had receaued
of him, in being content to be
so clothed and dispised, besides
other great iniuries & tozmetes
which thou didest suffer. I ther-
foz besæch thy maiestie, foz thy
so great trauelles & rebukes, y
thou wilt pardõ me my euell &
vnprofitable walkinges which
I haue made in the discourse of
my life, walking in the waye of
perdition: & graūt me grace to
runne cheerfully frõ hencefozth,
in y waye of thy holy cõmaūde-
mētts, and perfect obseruance of
my calling and state.

So

Prayers vpon the passion.

God I grudge not oꝛ disdayne,
although I be neuer so much
sette at nought and despised of
menne foꝛ thy loue: sith that I
see thee which arte the wisdom
of the eternall father, with so
greate scilence to hold thy peace
and be content to be mocked &
clothed like a soale, to recom-
pense so my folythe pa-
geantes and ignozacies
with which I haue so
many times offended
thee from the which
I praye thee from
hencefoꝛth to pre-
serue me
Amen.

Prayers vpon the passion.



*Expedis hic virgas iudex et verbera torquet:
Largissimo tellus sanguinis imbre madet.*

The

Prayers vpon the passion.

The scourging of Christ our sauour.
Poyntes to meditate.

Howe our Lorde beinge
brought agayne to y^e house
of Pilate, who thincking by
giuing him some kynde of pu-
nishment to mitigate the rage
of the wicked Jewes that were
very importune vpon hym to
put Christ to death: he toke or-
der he should be whipped.

2 Consider the sharpenes and
bytter cruelty of those pityleffe
tormētours in scourging of that
most meeke Lambe, in spoylyng
him of his garments, & bynding
him strongly to a pyllar, & so to
beate him without all mercie
and compassion,

Prayers vpon the passion.

3 Remember also how cruel-
ly he was whipt & beaten wyth
roddes : so y^e there remayned
no one parte of his blessed body
unwounded no^r unbathed with
blood, frō the crown of his heade
to the soles of his fete.

The prayer.

I adore and worshippe O my
Lorde God thy deepe iudge-
mēts: which are worthe to be a-
dozed & magnified & not serched.
And amongst other I worship
& thanke thee, for y^e, which suffi-
ceth to make y^e very Angels the
selues to meruel : That thou
being the beloued sonne of the
eternall Father, to whome
all

Prayers vpon the passion.

al seruice and reuerence is due,
and of whome it is witten þ
þ whip shal not com nere to his
tabernacle : Dyddest willingly
consent to be bounde naked to
a pyller, and so sharpely to bee
whyped and beaten, as thou
haddest bene some vyle slaue
and vagabunde : willing to pay
with so sharppe strypes of thy
virgin fleshe, for the vayne &
superfluous delights, that I thy
vyle slaue haue pampered my
fleshe with all, agaynst thy will
and pleasure.

And seeing thou hast vouches
salued to defende mee wpyth
thoublers, suffering them to bee
sharpe

Prayers vpon the passion.

Sharply whipped: I beseech thy
infinit clemency, to kepe far frō
me the scourge of thy wꝛath, &
which I knowe to haue deserv
ued for the multitude of my sin
nes. And let this thy discipline
teach me, hereafter and cause
me to shake of all delicatenesse
and pleasures in pampering of
my flesh, by chastening & moꝛ
tifying of it by due penaunce:
because it maye not rebell any
moze against thee, and bynder
me to attende vpon thy ser
uice as I am bounde.

Amen.

Prayers vpon the passion.



*Spinea ferta caput pangunt : illudit amictus
Purpureus, turbis ecce homo prator ais .*

Prayers vpon the passion.
Of the crowning of Christ with
thornes.

Matter for meditacion.

Howe those tormentors be-
ing wearie of beating that
blesſed body, did loſe hym
from the pilloure, and howe our
moſt patient lord did humble
gather vp his garmentes, which
they had caſte and ſcattered on
the ground, with the which he
couered againe his moſt ſacred
bodie being all bloody, ſore and
full of paine.

2 Consider howe that hauing
yet ſcantely put on his clothes
¶ ſouldiers of Pilate were buſie
to honour him in ſcozne, with

P. ii. royall

Prayers vpon the passion.

royall ensignes, bycause they
said, he had made him selfe a
kinge, they clothed him with a
redde purple cape or mantell,
and crowned his heade with a
garland of most sharpe pricking
thornes, and they put a reede
in his hande in steade of a scep-
ter, with which thei strake him,
and kneeling befoze him in moc-
kage they saluted him.

3 Than also beholde how Pi-
late bzought furth in the sight
of all the people, the kinge of
heauen, euen as he was so moc-
ked & ill handeled: thinking that
their obstinat furie myght be
so pacified, whan they should see
him

Prayers vpon the passion.
him in that case worthy of pitie
and compassion.

But it nothing succed
them, but rather they
cryed the more
crucifie
him.

Prayers vpon the passion.



The prayer

VVhat thanks may I reder to thee
O my god, that thou being the true
king

Prayers vpon the passion.

king of heauen and of earth and
so woꝛshipped and reuerenced
of the angelles them selues :
diddest not refuse to beare that
shamfull and painefull ensignes
of a faigned kinge, with which
thou wast scoꝛned and mocked
of most vile menne : neither
yet diddest grudge to appere o-
penly in the sight of all the peo-
ple with that painfull sharpe
pricking crowne of thorne,
wherewith thou wast crowned
of them, whō thou contrariwise
desiredst to crowne with glo-
rye :

And who wolde

P.iiiij. not

Prayers vpon the passion:

not meruell at their obstinate malice, in that they could finde out so many inuentiōs, & moze to put thee to shame, payne, and torment: but moze cause of meruell is in thy burning charytie Lozde, which the waters of so great tribulacions and persecutions were not able to quench, no, noz in one poynt to coole.

And euen as thou wast neuer satisfied, noz couldest thincke in thi self to haue loued vs inough: so thou couldest neuer fully satisfie thy selfe in suffringe for them whom thou louedst. Let thy bountifull goodnesse, therefore be honoured and thancked
of

Prayers vpon the passion.

of y Angels and of all creaturs,
the which I doe also adoze and
worship and desire that I may
alwayes so doe with all reue-
rence : humbly beseeching thee,
that thou wylte cause me to
knowe thy highnesse & almygh-
ty maiestie, that I maye wyth
truth and vnfaynedly, continu-
ally honour y same and to giue
me grace that I may wyth the
eyes of my soule beholde that
lamentable spectacle and sight,
which Pilate shewed to the
Iewes in saying beholde the
man: That my hart being ther-
by made tender and mollified,
I maye haue the moze compas-

P. v.

sion

Prayers vpon the passion
tion and pitie of thee, and wyth
moze earnest desire loue thee, &
embzace thee.

And also to reioyce in my self
to be reuiled and dispised in the
wozld for thy sake according
to thine example, hopinge
afterwardes thzough thy
mercy to be crowned
of thee in heauen.

Amen.

Inferns

Prayers vpon the passion.



*In fons damnatur, tandem portare iubetur
Ereh dolor, ipse sua pondera sana crucis*

Hovv

Prayers vpon the passion.

Howe Christ caryed the Crosse to be crucified : and the poyntes to meditate thereon.

1 **H**ow Pilate being swayed with the importune calling and cryinges on of the Jewes, did iudge Christ the author and giuer of lyfe to death : Whose iudgement he willingly accepted, for the great desire he had to worke our saluacion.

2 Consider with howe greate humility, he did beare that heauy tree of the Crosse vpon his shoulders : Which for that it was so heuige and great, made hym often tymes to fall to the grounde.

Prayers vpon the passion.

grounde, and so to renewe his
griuous paynes .

3 Consider also that being not
well able to goe for his weak-
nesse and mighty burthen: they
toke the crosse of his shoulders
and caused Cirineus to beare it.
And howe he turned himselfe
to comfort, and admonish that
devout womē, who with great
compassion followed him wee-
ping: Where you maye call to
mynde what sorowe his blessed
mother suffred whan she sawe
this lamentable sight.

The prayer.

Who wolde not bee amazed
O most swete Iesu, of the
bo:ten:

Prayers vpon the passion.

bottomlesse fountain of thy passing humility: That being the iudge of the liuing and y dead, to whome by thy heauenly father all iudgement was committed: Wouldest submit thy selfe to be iudged of a mortall man, being an vniust and prophane parson, thou being most innocent and cleare from al sin, and to accept with great obedience and meekenesse the sentence of death which malefactors deserue, y by death they might obtaine life. I render vnto thee infinit thākes as wel for this incōparable charity, as also

Prayers vpon the passion.

for that good will and redynesse
with the which as it were an
other Isaac, thou cariedst on thy
backe, the wood wherewith thou
shouldest be sacrificed in y^e fyre
of thy most burning charitee :
willing therby to make satisf-
faction to the iustice of thyne e-
ternall father, for our sinnes
which thou barest on the crosse.
And seing that in accepting the
sentence of death whych Pylat
pronounced agaynst thee, thou
deseruedst y^e the sētece of eternal
death shulde be reuoked which
was pronounced agaynst mee:
therfore

Prayers vpon the passion.

therfoze I humbly beseech thee
of thy mercy to defend and kepe
mee, that I deserue not to lose
this so great priuiledge of grace,
and to incurre by my sinfulness,
into the same sentence of dam-
nation, from the which for thy
parte thou haste deliuered mee.

Geue me also the grace and
strength to be alwayes able to fo-
lowe thee in bearing of my crosse
according as thou hast commaun-
ded vs: that is to saye the tra-
uels & tribulaciō which it shall
please thee to laye vpon mee in
this life.

The which for good cause
maye be easie and light vnto
me

Prayers vpon the passion.
me : consideringe the payne and
trouble thou diddest seele,
in bearing so willing-
ly for my loue
thy crosse.

A
men,

Q. i.

Cruz

Prayers vpon the passion.



*Cruce recipit fessum, clauis palmasq; pedesq;
Trañciunt, sedant, fellea vina sitim.*

Prayers vpon the passion.

Of the nayling of Christ vpon
the Crosse, ye may meditate
these Poyntes.

1 **H**ow that being with great
trouble & trauell now come
to the mount of Caluary which
was the place where the male-
factours should put him to exe-
cucion: in steade of good wyne
which they vsed to geue others
that went to their sorrowfull
death to comfort their spirites:
they gaue Christ wyne that
was mixt with gall, because ther
should no membre or parte nor
yet any sense remaine in him
without tormente.

2 Remēbze y inhumanity of the

R. ij.

to

Prayers vpon the passion.

to spoyle him of his garments,
which was a new cause of grief
and torment to that most meke
Lambe, and a renewing of the
exceeding sorowes which he suf-
fered. And likewise cal to mynd
howe that being spoyled of hys
garments, he stode all naked,
in most bytter sorowes, grieve
and shame.

3 Than further consider with
howe great cruelty, they caused
hym to be stretched vpon that
harde bed of the Crosse, which
they had prepared for him: On
the which they perced through
and nayled with bygge grosse
nayles, the most holy handes &
feete

Prayers vpon the passion.

fecte of him, that made boeth
heauen and earth: And on the
other side consider with what
exceeding pacience & charitye he
suffered so great tormētts as no
tonge sufficeth to expresse.

The prayer.

No tonge most mercifull Ie-
su, sufficeth to giue thanks
and prayse worthy to thee, for
thy burning charity, which cau-
sed thee with so great pacience
to beare and suffer the incom-
parable tormētts thou dydest
feele, what tyme thou wast naye-
led vpon the Crosse.

℞. iij.

For

Prayers vpon the passion.

Foꝛ albeit the grieve & smarte
of thy paine and soꝛowe were
exceedinge greate : yet without
all comparison much moze pas-
sing greate and vnspeakable
was the greatnes of thy loue
that pricked thee foꝛwarde to
suffer it.

Thy very woꝛkes O Loꝛde
prayse thee, and foꝛ my parte I
thancke and prayse thee, as
much as I maye, confessinge
my selfe neuer to be able to
thancke thee foꝛ the least parte
of that I am bounde vnto
thee.

And therefore I praye thee
foꝛ

Prayers vpon the passion.

for these most bitter sorowes &
for y^e entir loue of thyne, which
caused thee for the saluacion of y^e
world to suffer so greuous to-
ments: that thou wilt graunt
me grace that they may be al-
wayes fixed in my hart & mynd
as the percing arrowes of thy
tender loue, and that renoun-
cing al vaine loue of this world
I maye be surely nayled & fast-
ned to thee in perfect loue and
obedience. And for so much as
thou art figured by that cluster
of grapes which the two men
brought on a staffe vpon their
shoulders from the lande of

502 D.iii.

promise

Prayers vpon the passion.

promise, and wast troden furth
in that wine presse of the crosse
that out of thee should flowe
most swæte wine to sweeten
and ouercome our soules: swee-
ten and fill my soule with that
wine which causeth men to be-
come chaste and pure.

And cause that I be faste nay-
led with thee, with the nayles
of thy loue & charitie. Through-
lie nayle my flesh with thy fear of
thee: that it be not rebellious
against the spirite. And let my
handes and fete be so nayled
with thyne: that they neyther
moue nor stretch besides thy
blesSED will, And geue me so a
boundant

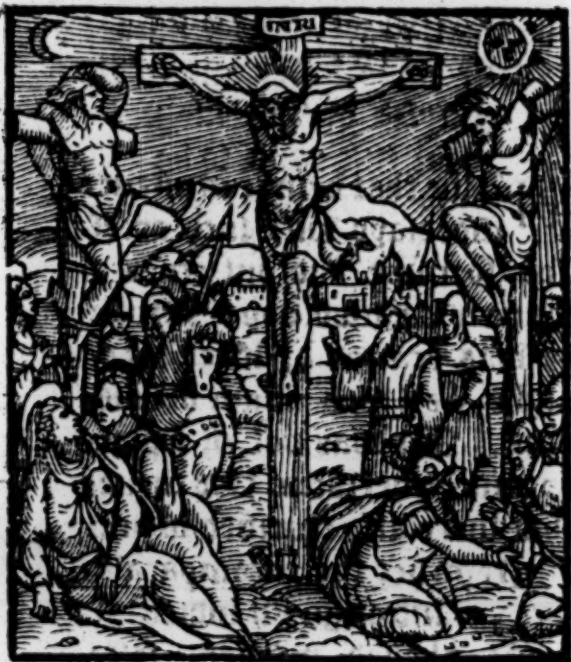
Prayers vpon the passion:

Abundant grace, that I maye be
desirous to suffer and to dis-
payned of all menne
for thee: and to be
pressed betwene for
the diuine love

A
men.

Con-

Prayers vpon the passion.



*Conspicitur crux alma, solo calq̃, verenda:
In qua expirauit mox viriusq̃, parens.*

How

Prayersvpon the passion.

Hovve Christ vvas exalted
vpon the Crosse.

Poyntes to meditate

Howe that beinge in maner
affo2esayd with such exces-
sive sorowe and out cryes of
the people nailed vpon the crosse:
he was exalted or lifted vp on
highe, y all men might beholde
him. And was put in y place
appointed betwene two theues
that were also crucified w him.
2 Remēber the incomparable
sorowe and anguysh which his
molte blāssed mother felte,
whan she saue hir swete sonne
wounded from toppe to toe:
and deformed so much thzough
the

Prayers vpon the passion.

the stripes and torments receaued, that scarcely she might knowe hir owne childe.

3 Call to mynde also, howe amongst so many torments as our most mercifull sauiour suffered: The first words he spake being nayled vpon the Crosse, was to praye for his very enemies and them that crucified him, whose blyndeness & cruelty greened him more than his owne paynes and tormentes.

The prayer.

I confesse my most sweet Lord
and true louer of mankynde,
that

Prayers vpon the passion.

that in all the tyme of my lyfe,
if I should doe none other thing
els both daye and night: yet I
coule not woꝛthily foꝛ my part
pꝛayse and blyſſe thee, foꝛ this
vniuerſall benefit of the redẽp-
tion of mankynd, both ill conſi-
dered of me and many other
what maye I than ſay **O** eter-
nall woꝛde of the father: ſeing
thee in our moꝛtall fleſh ſo abas-
ſed foꝛ my ſake, toꝛmented foꝛ
me, & lyfted vp vpon the Crolle
in the myddell of two theues,
and as one of them, and much
woꝛſe bandeled &

O my Loꝛde that keſ be giuen
to thee of all men and of all An-
gels

Prayers vpon the passion.

gels for thyne infinit charity & which is sufficient to make thee all to meruell: seing that I am he which hath committed y^e robbery, and yet is thy pleasure to suffer the punishment due therefore.

I beseech thee O infinit goodnesse, that seing it hath pleased thee to paye for myne iniquitie and sinnes, and that thou hast pardoned mee those which I haue committed: That thou wylt geue mee grace, to take heede that I trespasse not in the like offences here after, & that I deserue not eternall torments, from

Prayers vpon the passion:

from which by meanes of thy
tormentes thou haste so many
tymes deliuered me. Giue me
O Lorde the grace that I may
stande and staye my selfe sure-
ly and constantly by thy Crosse
with thy most blessed mother,
feeling some part of þe sorowe
that she felt.

And giue myne eyes grace to
looke vp vpon thee rayled and
lyfted on high vpon the Crosse:
So that I may be holpen from
my spirituall soares as they
were holpē from their corporal
soares, who did behold þe serpēt
þe Moyses did in figure of thee,
exalt

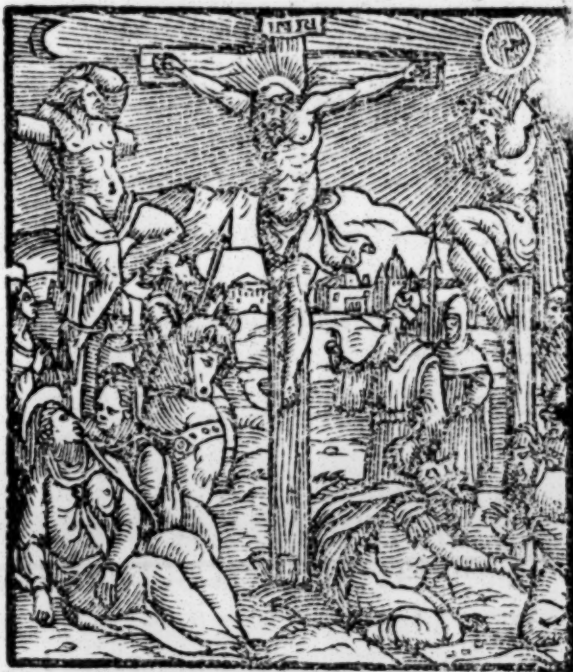
Prayers vpon the passion.

eralt in the desert.

Wouchsafe also to graunt me
so much thy fauour and grace,
that I may rest my selfe vnder
the shadowe of this tree of lyfe,
and that I may tast of his most
swæte fruite, the which maye
cause me to loue ye myne ene-
myes and to pray for them: E-
uen as thou standing nayled vp
in the same tree, as it were frō
thy chayre and pulpyt doe-
est teach and preach vnto
me. Amen.

Exant

Prayers vpon the passion.



*Exanimis pectus transfigit cuspide miles :
Pectore ab effosso lymphæ cruorq; fluunt :*

R. i. HOVV

Prayers vpon the passion.
How Christ was thrust in-
to the syde with a speare.
¶ Poyntes.

1 **V**When that wicked genera-
cion had nayled and lysted vp
the redemer of the world vpon
the crosse, and coulde not nowe
any moze stryke hym wyth
theyr handes: they stroke him
with theyr togues with many
reprochfull wordes and blas-
phemies, geuinge him vinagre
to drinke in his greati thyrste
vpon a spounge.

2 Consider also how after the
other wordes which he spake, in
promi-

Prayers vpon the passion.

promising the thiese Paradyse,
which committed him selfe vnto
him, and geuing saint Iohn
to his mother in steede of hir son
and in him also vs, and hir to
Iohn and lykelwise to vs, to be
as a mother: and declaring the
great thyrt which he had, and
that chiefly was for our salua-
cion: he than finally comended
his spirit into the handes of his
eternal father, and so inclining
downe his head, he yelded vp
ghost. Of whose torments and
death, the heauens declare they
dyd in some part feele the grief:
for the sonne was ecclipsed,
the earthe trembled, the verge

R.ii. Stones

Prayers vpon the passion.

stones shewered in peeces, the
graues opened, the veyle of the
temple diuided.

3 Consider also y^e cruel launce
and thrusting in of the speare,
with the which Longinus ope-
ned a gappe into the fyde of
Chryst, out of the which issued
bloode and water. And albeit
to him it was no payne, because
he was already deade, yet not-
withstanding his most innocent
mother felt it: whose bowels
and hart was in those most grie-
uous sorowes and sightes, per-
ced and thrust through: agree-
able to the prophesie of Simeon.

The

Prayers vpon the passion.

The prayer.

I Kender vnto thee O Iesu
Christ most high and eternall
Byshop, infinit thanks, for y
thou hast offred thy selfe to thy
father in most sweete sacrifice,
and brought vnto an ende the
works of our redemption thou
dydest take vpon thee : neuer
staying therein neyther for most
bitter toymets which they put
thee to, nor yet for y multitude
of blasphemies they spake aga-
inst thee. For y which I humbly
beseech thee, y thou vouchsafe to
open the eyes of my soule, that

R. iij.

A

Prayers vpon the passion.

I may behold and see, and diligently marck, that which thou hast wrought and taught on the crosse and in thy death. Bring lowe, O Lord, my haughtinesse & pryde, in seeinge thy head inclined and brought low, vnder a crowne of thorne. Temper & moderate my gluttonie and intemperancie, with the remembrance of thy most sweet mouth, fastinge the bitter gawle and vinagre. Cause me to forsake the delytes of the flesh: in seeing thy flesh put to so great paynes vpon the crosse.

Mollifie the hardnesse of my hart, & suffer it not to be more hard

Prayers vpon the passion.

hard than the stones, which sh^d
uered in peces at thy death.

Make me O Lord, to enter in
to thy open syde, where I may
moze safely saue my selfe, in
the great and perillous flood
of this world, noz in the arcke
of Nohe.

Cause me for thy seruice wil
lingly to endure and beare all
trouble and aduersitie : seinge
that thou for my sake, woldest
giue thy most blessed lyfe : and
euen as thou diddest perseuer &

R. iiii. con.

Prayers vpon the passion,
continewe vnto death in the
obedience of thy father, so
graunt that I maye al-
wayes perseuer in obe-
dience towarde
thee.
A men.

Ex

Prayers vpon the passion.



*Ex cruce traiectos artus et frigida membra
Detrahit, alta animi vis pietasq; virum.*

How

Prayers vpon the passion.

How our redemer vvas taken downe
from the Crosse.

The poyntes of Meditacion,

Howe the rage of that unhap-
pie generacion being partes-
ly mitegate and quieted with
the death of him that is the life
of the worlde, they returned
into this Citie, but his most af-
flicted mother continued with
him, accompanied with the be-
loued disciple John and other
deuoute women, tarying to see
yf they might by anye meanes
burie him.

3 Call to remembzance howe
those

Prayers vpon the passion.

those honorable personages,
Ioseph, and Nicodemus hauing
leauē of Pilate, to take Chriſt
from the croſſe; brought oynt-
ments and other thinges ne-
ceſſary for to embalne and bu-
ry him.

3 Consider alſo with how great
deuotion, reuerēce and teares,
they toke him from the croſſe:
and how earneſt and deſyrous
his vncōſortable mother was,
to take him in hir armes, and
to embrace him.

The prayer.

I Adore and worſhippe thee
my

Prayers vpon the passion.

my moſte louinge Sauour, I
thancke thee & prayſe thee with
all my hart and power: for that
through thy moſte holy Crolle,
thou haſt recouered and ſaued y
woꝛlde . All thy woꝛkes O
Loꝛde, are moſt perſect, and ſo
it was thy will and pleaſure,
perfectly to finiſhe this woꝛke
of ſo greate impoꝛtaunce of our
redempcion, not leauinge any
thing that was to be done oꝛ
ſuffered, of that which of thine
infinite wiſdome was oꝛdained
and of thy holy pꝛophetes foꝛe-
ſpoken, which in thoſe woꝛdes
thou diddeſt ſignifie: It is Iuſti-
fied: Which thou ſpakeſt a
lyttell

Prayers vpon the passion.

yt tell befoze thou gauest by y
Ghost.

Thankes bee also to thy
diuine power and might with
which dying thou hast destroy
ed death, after the maner of
that stronge Sampson, with
thy death thou hast overcome
thyne enemyes.

I beseech thee therefore which
arte the giuer of lyfe, by the
same thy death: That mo
tyfyng in my concupiscens
and dysozderly affections, thou
wylte reuiue my soule, wyth
the lyfe of thy grace: And
so make mee to dye to the vayne
pleasurs, honoꝝs, and desyres
of

Prayers vpon the passion.

of the world and of the flesh,
that it may liue onely to thee,
onely confesse thee, adore and
worship thee, dwell in thee, and
seeke for those thinges which
belong to thy seruice, as those
thy deuout seruants dyd in ta-
king of thee from the crosse, and
honouring thy most blessed bod-
dy in procuringe to bury it, be-
ing so gretly dishonored before.
Amen,

Prayers vpon the passion.



*Hic complexa sinu corpus miserabile nati
Virgo parens lachrymis vulnera sacra rigat.*

Hovv

Prayers vpon the passion.

Howe our Saujour being nowe take
from the Crosse : was leyde in his
most sorowfull mothers lappe.

Poyntes to medytate.

Firste consider wyth howe
great tenderneſſe, the moſte
blessed virgin mother receaued
the deade body of hir ſweet ſon
being now taken from y^e crosse,
and beholding particularly the
ſignes of his ſoares & wounds
with moſt tender loue ſhe kyl-
ſed the ſame, embzaced & bathed
it with the teares which about
dauntlie iſſued out of hir piti-
full eyes.

2 Than

Prayers vpon the passion.

2 Than call to mynde the lamentable woꝛdes which y pi-
tefull mother spake, whan she
saue that blessed body of his so
scourged, wounded, and il han-
deled: The which she with so
greate loue and reuerence had
brought vp, whose woꝛdes and
sighes where inough to breake
with compassion the harte of
any that harde them.

3 Remember also the lamen-
table playnt which other deu-
oute men and women made y
where there present, and chief-
ly of that welbeloued discipple
John and magdalen which held
and clypped fast the foete of hir

S. j.

swete

Prayers vpon the passion.

swæte master : not satiffyinge
hir selfe ynough in kissing and
washing them with hir pitifull
teares.

¶ The prayer.

O my moſte mercifull father &
my God, who ſhall geue water
to my head, and a fountayne of
teares to myne eyes : that I
maye bewayle the paynefull
deathe of my ſwæte redemer
both daye and night, and cele-
brate his holy exequies to ge-
ther with that deuout compa-
ny which with wofull playnte
dyd celebrate the ſame.

O, who may giue me an heate
burning

Prayers vpon the passion.

burning hart, woꝛthely to praise
thee and thanke thee foꝛ the
ineffable benefite which thou
hast done foꝛ mee: in that thou
hast vouchsalued that thine on-
ly begotten sonne should leaue
his lyfe to giue me lyfe?

Whom would it not amaze
to see this thy vnspeakeable
charitie, that foꝛ to redeme a
vile slaue, wouldest giue to
death thy dereli beloued sonne?

All the Angelicall spirites
doe laude and prayse thee: so
that I noꝛ all menne in the
woꝛlde knowe noꝛ yet are able

¶ ii. to

Prayers vpon the passion.

I thanke thee, noz yet vnderstand thy so great mercie. And bicause I haue no tongue able to doe it, as it ought to be : I praye thee of thyne infinit goodnesse to graunt me an heart, that may take compassion and feele in parte, that which thy most blessed mother felt, whan she beheld and sawe those greuous woundes and scourgings of hir and thyne moste louinge sonne . Geue me therefore O Lord teares in abundance, that I may bewaile with hir his deathe, and also weepe for that which was the occasion thereof, and that was my sinnes : the
which

Prayers vpon the passion.

Which I pray thee for the same
thy sonnes sake that thou wilt
pardon me, and for the tyme to
come to p̄serue me, that I of-
fend not in the same agayne,
but alwayes hate and abhorre
my sinnes and wickednesse .
Amen .

Prayers vpon the p[as]sion.



*Et florum nimbo, suffusq[ue] liq[ui]dioribus vngunt :
Vnctaq[ue] cadenti[s] sindone membra tegunt.*

How

Prayers vpon the passion.

¶ How the blessed body of Christ was annoynted and dressed to the buryall.

Meditations thereof.

VVhan night drew nere, saint Iohn, Ioseph, and Nicodemus (as it may be godly thought) prayed our Lady to geue them leaue to annoynt the most blessed body of hir sonne: who agreed to theyr godly request, albeit that she vnderstode y^e ther was an other principal annointing, y^e is to say, y^e he was annointed of his diuinitie, with the which he was vnitied.

2 Consider w^h what great deuotion & reuerence that most diuine body was annoited, & how many

Prayers vpon the passion.

many sighes and teares they shed euery one that were present thereat, in seeinge him so wounded & pittifully handled, and specially beholdinge those five principall woundes worthy of so great compassion.

3 Consider that when the blessed body was annoynted, they decently wound it in a whyte sheete thei brought with them, & couering his sayde body with a fyne launde, so theye wode it vp to be buryed accoordinge to the maner of the Jewes.

The

Prayers vpon the passion.

¶ The prayer.

My soule bleſſeth thee O moſt
louing Jeſu , and all the pow
ers within me geue thanckes
& prayſe to thy moſt holy name
for all thy woꝛkes, which I co
feſſe to be moſte woꝛthy of all
prayſe and bleſſings : But ſpe
cially I praiſe & magnifie thee,
for that thou haſt accompliſhed
and finiſhed that ſo highe and
heauenly woꝛke of our redẽp
tion , on which my ſaluacion &
lyfe dependeth : I alſo adoze &
woꝛſhippe thy pꝛecious bodye,
with the which it hath pleaſed
thee, to ſuffer moſt greuouſe toꝛ
ments

S, v, ments

Prayers vpon the passion.

ments. And seing thou my lord
and god wast content, to accept
that deuotion and pietie of thy
freendes , that came to doe thee
their seruices, and wast cōtent
being alredy dead, y thy diuine
body should be annointed with
those material ointmēts which
they brought, of the which thou
haddest no neede at all, bicause
thou wast preserved from all
cozruption with the swēt balm
of thy diuinitie. I besech thy cle
mencie , that thou vouchsafe to
graunt me that pietie, that cha
ritie, and those teares of deuo
tiō: y I may be able to annoint
thee spiritually , which is the
vncion

Prayers vpon the passion;

unction that is wont to be most acceptable to thy maiestie.

Thouchsafe also my Saviour, to impzint in myne heart those five most holy woundes, which may be at all tymes my comfort, my medicine, the tower of my foztresse, my refuge & sanctuary moze sure and safe, than those Cities which in the olde lawe were appoynted foz offenders to runne vnto and saue them selues: And that by meanes of them I maye escape, what tyme it shall please thy diuine iustice to punish me foz my sinnes. Amen.

Com-

Prayers vpon the passion.



*Cōditur, ab, tumultu mūdi mihi cōditur, in que
vnica spes hominū conditur, vna salus.*

Hovv

Prayers vpon the passion.

¶ How Christ was put into
the graue.

Matters of meditation.

1 How y most sacred body was
caried and put with due reue-
rence of Ioseph , in a newe se-
pulchre or graue , the which
was nere to the place where he
was crucified . And here you
may cal to your mynde also the
multitude of sighes and abun-
dance of teares of his most so-
rowful mother, & of those holy
parsons that were ther p̄sēt.

2 Consider the extreme pouer-
tie, of the king of heuē & earth,
who not whā he was dead, had
any

Prayers vpon the passion.

any place wher to rest his head,
But after deth was buried in þ
sepulchre or burial of an other.
3 Then finally consider howe
loth and greuous that sorrow-
ful mother was, to depart from
the sepulchre wher hir treasure
was left and layed, and the dol-
full desolate sadnesse she felt,
seing hir self depriued from his
toyfull cōpany, vntil his rising
agayne, which she looked for
with a stedfast fayth.

The prayer.

All thy works O my God and
Lord Christ Iesu, be holy, per-
fect, & wrought by infinit wis-
dome: for þ which without end

Prayers vpon the passion.

I laude, giue thanks & prayes
to thee, and specially for thy ho-
ly passion, death and buryall.

For euen as when the woꝝk of
the creacion of the woꝝlde was
finished the scripture saith thou
dyddest rest and ceasse frō crea-
ting any moze thinges: so also
now the great woꝝk of the re-
demption of man beinge also fi-
nished, thou tokest thy rest and
dyddest ceasse from suffering a-
ny moze, and wouldest that thy
blessed body vnited with thy di-
ninitie, should remayne closed
within the sepulchze: thy molte
blessed soule vnited with the
same Diuinitie, in meane

Prayers vpon the passion.

meane time descending to visit
and comfort with thy pzeſence
& glozy, thoſe holy fathers thy
great fréndes, the which with
vnspeakeable deſyre looked for
that day.

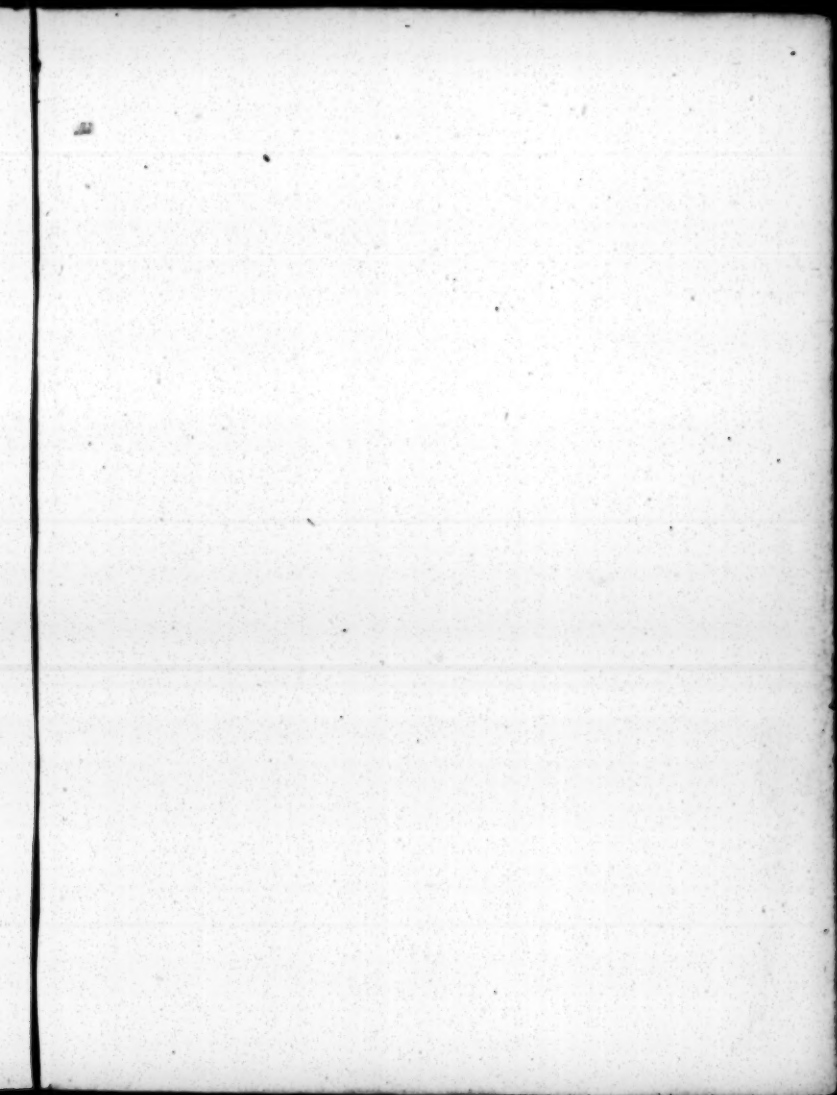
Bleſſed and prayſed for euer
be thyne infinite mercie, power
& wyſedome: the which ſtretcheth
ouer all, and diſpoſeth all
things ſweetely. For the which
I pray thee to open the eyes of
my ſoule, that I may learne to
know, loue and reuerence thee.
Geue me alſo my redæmer,
plenty of teares of compaſſion
with the which I may accom-
pany thy moſte ſorrowfull mo-
ther,

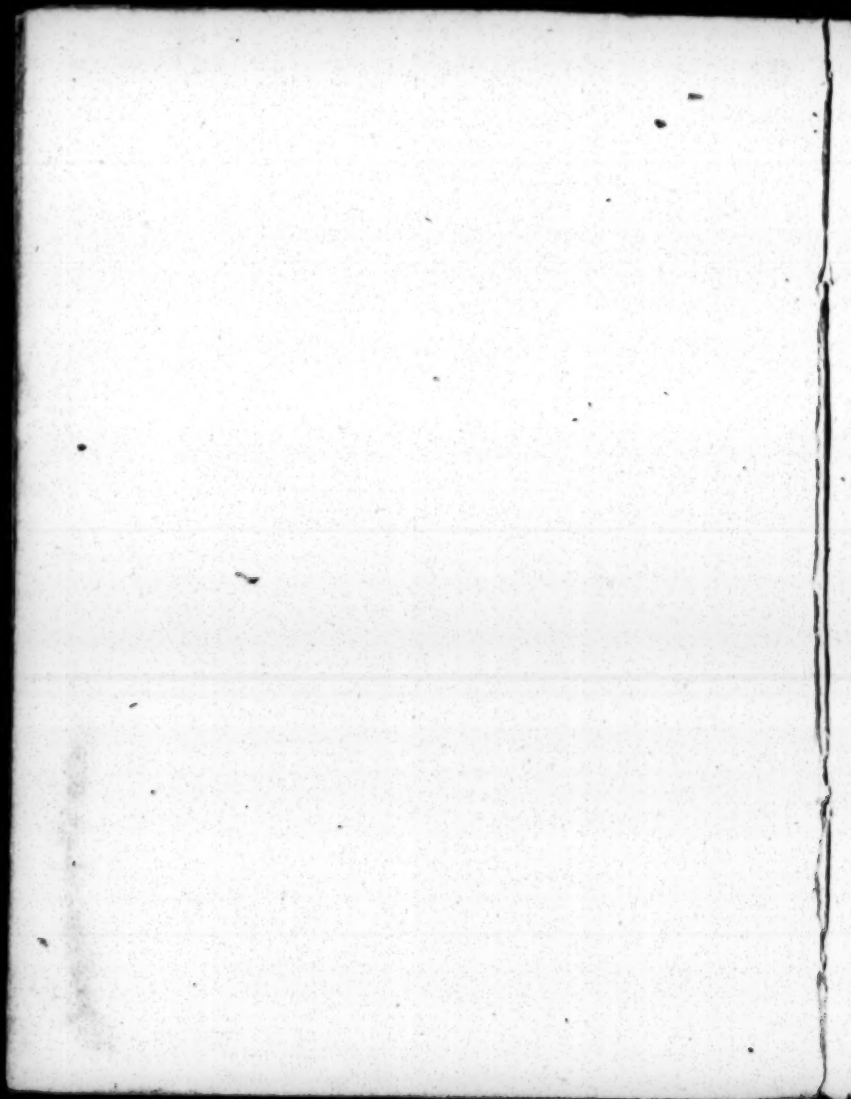
Prayers vpon the passion.
to thy tombe, and imitate thy
blessed life and example,
and come at length to thy-
holie kingdome, thro' thee
and the Holy Ghost, to
whom be all honour
and glory
world without
End.
Amen.

1484 Anno

FINIS.







6/12
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